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THE
ECCLESIASTICAL REVIEW

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THE EPISCOPATE.

IN Liturgy and Theology the term employed to designate the sacred rite by which the priesthood and the lower Orders are conferred is not, as a rule, applied to the bestowal of the highest rank in the hierarchy of Orders, the episcopate. The other grades are bestowed by *ordination,* the episcopate by *consecration.* The distinction of terminology may have originated in the wish to emphasize preëminence of the episcopal rank over all other ecclesiastical offices. However, a more probable explanation of this discrimination is found in the theological controversy which centres about the office of a bishop. It is still an open question whether or not the episcopate is, in the strict sense, an Order. And since only the conferring of an Order in the strict sense can be designated as an ordination, the more indefinite term *consecration* is employed for the conferring of the episcopate.

Of course, all agree in designating the episcopal office in its ministerial capacity as the episcopate of Orders. This terminology, however, abstracts from the question whether or not the episcopate itself is an Order. It merely distinguishes the bishop's power of administering sacred rites from the power of jurisdiction which normally, but not necessarily, is connected with the episcopal office. The Council of Trent defined that the episcopate is of divine institution, that bishops are superior to priests, and have the power to confirm and ordain—a power not possessed by simple priests.[1] That the superiority of bishops over priests is of divine origin, though

[1] Denzinger, *Enchiridion*—960, 966, 967.

not explicitly defined by the Council, is evidently implied in its decisions. The permanence of the episcopal power of Orders is also beyond the possibility of doubt. Some of the older theologians, e. g. Alexander of Hales,[2] held that a bishop who has been officially degraded is deprived of the power to confirm and ordain. Nowadays, however, it is certain that the episcopal power of Orders, like the priesthood, is irrevocable, and consequently its valid use cannot be impeded even by the sovereign authority of the Pope.

Among the divinely instituted grades of the hierarchy, only those are called Orders in the strict sense which imprint upon the soul a new character, distinct from those conferred by the other Orders. Hence the episcopate is rightly classed as an Order, only in the supposition that episcopal consecration imprints a character distinct from that of the priesthood. And since only a Sacrament can imprint a character, it follows that if episcopal consecration bestows a character, this sacred rite is a Sacrament.

Regarding the nature of the episcopate (considered precisely in itself, as distinct from the Orders whose reception it presupposes) three opinions have been proposed by Catholic theologians. The first teaches that the episcopate is a true and distinct Order, which produces a special and complete character. Hence, episcopal consecration is a Sacrament just as truly as sacerdotal ordination. This opinion is based principally on St. Paul's admonition to Timothy to "stir up the grace of God which is in thee by the imposition of my hands."[3] The ceremony designated by the Apostle as "the imposition of my hands" is traditionally believed to be the episcopal consecration which he conferred on his disciple. Since, therefore, this ceremony imparts grace, it must be a participation of the Sacrament of Orders, and must accordingly give a character. In fact, the Council of Trent quotes this text to prove that Orders is a Sacrament.[4] Moreover, it is argued, episcopal consecration imparts a new and permanent power—that of confirming and ordaining. Such a power, however, implies the presence of a new and permanent character in the soul.

[2] 4 D. q.8 m.3—a.1—n.6.
[3] II. Tim. 1:6; cf. I. Tim. 4:14.
[4] Denzinger, *Enchiridion*, 959.

Again, the words *Accipe Spiritum Sanctum,* pronounced by the consecrating prelate and his assistants when they impose hands on the candidate for the episcopate, seem to indicate an outpouring of sacramental grace. Finally, the rite of consecration has the external characteristics of a sacramental Order, especially the imposition of hands.

This view of the episcopate of Orders has found favor with the vast majority of modern theologians. In the scholastic period this opinion had a few adherents, as William of Auxerre.[5] During the sixteenth and seventeenth centuries it gained strength from the Catholic reaction against Protestantism with its denial of the sacramental character, and from the authority of such theologians as Bellarmine,[6] Sylvius[7] and Gregory of Valencia.[8] Nevertheless, the intrinsic reasons on which this theory rests are far from convincing. It is very probable that the "imposition of hands" mentioned by St. Paul was not the conferring of the episcopate considered apart from the priesthood and the other Orders, but rather the bestowal of the *sacerdotium*—the aggregate of all the sacred offices including that of a bishop. It is generally held that our Lord conferred all the grades of the ministry simultaneously on the Apostles at the Last Supper. Many think that the elevation of Paul and Barnabas to the episcopate[9] took place in the same extraordinary manner.[10] If St. Paul's "imposition of hands" were a ceremony of this nature, while it proves the sacramentality of Orders in general, it is of no avail to demonstrate that episcopal consecration is a Sacrament. Moreover, the new and permanent power which is given by episcopal consecration does not necessitate a distinct character, since it can be satisfactorily explained by attributing a permanent extension to the priestly character. The words *Accipe Spiritum Sanctum,* it is true, furnish a probable argument that a Sacrament is being conferred, especially when the Tridentine decree regarding the import of this phrase is considered.[11]

[5] *Sum.*, Lib. IV, tr. 8, q. 1.
[6] *De Ordine*, L. I., Cap. 5.
[7] Par. III, q.40, a.5.
[8] *De Ordine*, Qu. I., p. 4.
[9] *Acts* 13:3.
[10] Gasparri, *De Sacra Ordinatione*—Cap. I., n. 24.
[11] Denziger, *Enchiridion*, n. 964.

Nevertheless it cannot be stated as a universal law that these words indicate the conferring of a distinct sacramental Order. Some theologians who do not admit the episcopate as a separate sacramental Order willingly grant that sacramental grace is conferred in episcopal consecration by virtue of the extension of the priestly character.[12] Finally, the rite of consecration is no sure proof of the sacramentality of episcopal consecration, for some non-sacramental ceremonies are quite similar to the conferring of the Sacraments. For example, in the solemn reconciliation of an apostate, the bishop imposes his hand on the head of the penitent and invokes upon him the gifts of the Holy Ghost.

The second opinion denies that a new character is conferred by episcopal consecration. The episcopate, according to this opinion, is essentially constituted by an *intrinsic extension* of the priestly character. The adherents of this view are not very lucid in explaining how an intrinsic extension of the character can take place without the addition of a new character. Some say that this extension consists of a new degree of intensity; others explain it as a modal amplification of the character. However, all who defend this opinion contend that the episcopate is not a distinct Order in the strict sense, and that consequently episcopal consecration is not a Sacrament, although it is reasonable to believe that, on the occasion of this solemn rite, God bestows an abundance of grace on the worthy recipient.

The third opinion, like the second, claims that the episcopate is not a sacramental Order, conferring a distinct character, but is only an extension of the priesthood. However, according to this view, the extension is not intrinsic but merely *extrinsic*. In other words, the priestly character, while remaining intrinsically unaltered, by the positive ordinance of God is extended to include certain powers not possessed by a simple priest. An analogous case is that of the civil official who is deputed by his sovereign to exercise certain functions which heretofore were beyond the sphere of his authority.

It may safely be asserted that the majority of the Scholastics regarded the episcopate as merely an extension or complement of the priesthood. Such was the view of Peter Lom-

[12] Gonet—*Clypeus—De Ordine*, Disp. IV, art. 2.

bard,[13] St. Bonaventure,[14] and St. Thomas.[15] The distinction between intrinsic and extrinsic extension was a later development, resulting in the aforesaid two opinions. Although the view that the episcopate is a distinct Order has been the most popular one since the Council of Trent, the "extension" theories have been favored by some theologians of the highest repute. Gonet,[16] Billuart,[17] and in our own time Paquet[18] defend the theory of intrinsic extension. Vasquez[19] is the principal exponent of extrinsic extension. Cardinal Billot[20] holds that the episcopate is only an extension of the priesthood, but he does not distinguish between intrinsic and extrinsic extension.

Like the first opinion, the extension theories are unable to produce any cogent arguments in their behalf. It is asserted by the upholders of these opinions that if the episcopate be classed as an Order, there will be eight Orders, whereas Tradition and the Council of Trent mention only seven, designating the priesthood and the episcopate by the single term *sacerdotium*.[21] To this their adversaries reply that Tradition has varied greatly in enumerating the Orders. Greek Tradition generally considers the episcopate as a distinct grade; moreover, the term *sacerdotium* as used by the Council of Trent is generic and embraces the specifically different Orders of episcopate and priesthood. The principal argument of those who refuse to classify the office of bishop as a distinct Order is that every true Order bestows upon the recipient some special power or right connected with the administration of the Holy Eucharist. Since, however, the episcopate imparts to the priest no greater power nor further right over the Blessed Sacrament than he already possesses, it cannot be ranked as an Order. To this argument the defenders of the first opinion answer that episcopal consecration does impart

[13] IV, dist. 24.
[14] *Comm.* in IV, Dist. 24.
[15] *Suppl.*, q. XL, a. 5.
[16] *De Ordine*, Disp. IV, a. 2.
[17] *De Ordine*, Diss. IV, art. 2.
[18] *De Ordine*—Q. I, a. 3.
[19] P. III, disp. 240.
[20] *De Sacramentis*, Vol. II, Thes. 31.
[21] Denzinger, *Enchiridion*, 958, 962.

greater power over the Blessed Sacrament than that possessed by a simple priest—namely, the power to ordain consecrators of the Holy Eucharist.

Another argument, however, which may reasonably be adduced in favor of the third opinion—that of extrinsic extension—is based on the fact that a simple priest can be empowered to confer the Sacrament of Confirmation. The practice of the Church for many centuries proves beyond the shadow of a doubt that the Sovereign Pontiff, by an act of deputation, can grant this power to one who has only the priestly character, although the valid administration of this Sacrament requires, by the ordinary law, a minister who has received episcopal consecration. Now the dilemma presents itself: the power which is given to a priest, thus constituted the extraordinary minister of Confirmation, is a power either of Orders or of jurisdiction—since to one of these two classes every power exercised in the Church must be reduced. That this deputed power is a power of jurisdiction seems untenable, since it is necessary for validity, whereas in Confirmation (as in Baptism and the Holy Eucharist) jurisdiction is required only for liceity. It must therefore be a power of Orders—a power which is proper to a bishop, but which this priest has received by the deputation of the Sovereign Pontiff. Yet, no augmentation or intrinsic extension of his priestly character has taken place, for such a change would render his power permanent, whereas it is revocable at the will of the Pope. Moreover, it is inconceivable that any intrinsic alteration of a sacramental character could be produced by a mere act of delegation, transmitted perhaps by document to a priest thousands of miles away. But, in the supposition that the episcopate is a merely extrinsic extension of the priesthood, there is no repugnance in the transmission to a priest of the power proper to the episcopate by an act of deputation on the part of the supreme ruler of the Church. In this case, the Pope would, by an act of his will, extend the power of Orders of the recipient to the performance of a higher sacred function, as the sovereign extends the power of one of his officers. The question would naturally arise: "Could then the Pope, according to this view, elevate a priest to the episcopate by a mere act of delegation?" The answer is a decided negative—

but the reason is not because of the nature of the episcopal power, but because of the positive ordinance of Christ, made known by the constant and uniform practice of the Church. The Church has always considered the ceremony of episcopal consecration, with its prayers and imposition of hands, as necessary for the communication of the complete and irrevocable episcopal power; but the Church has also taught that a portion of this same episcopal power—limited as to persons, time, and place, and revocable at the good pleasure of the Pope—may be communicated to a simple priest. The advocates of the extrinsic extension theory could quite logically hold that this distinction in practical tradition regarding the transmission of episcopal power manifests a positive ordinance of our Blessed Lord, allowing a portion of the episcopal power to be given by deputation, but requiring episcopal consecration for the transmission of its plenitude.

The strength of this argument for Vasquez's opinion becomes more evident when one considers the difficulty which the other theories experience in explaining the deputation of a priest to administer Confirmation. For, as was stated above, the power to confirm is a power of episcopal Orders. If, however, the episcopal power essentially consists in a new sacramental Order or an intrinsic extension of the priestly character, how can such power, even in a limited degree, be acquired by a deputation, which certainly produces no intrinsic alteration of the character? In consequence of this difficulty, the adherents of these opinions usually hold that the power to confirm is radically contained in the priestly character, but its valid use is dependent on the delegation of the Pope. But again they are confronted by the difficulty—how can the delegation of the Pope which (according to their views) transmits no power of Orders, contribute to the valid use of the power of Orders? Some hold that to confer Confirmation, besides the priestly character a certain *dignity* is required, which pertains neither to Orders nor to jurisdiction. This dignity, they say, is given ordinarily by episcopal consecration, but may also be communicated by the deputation of the Sovereign Pontiff. However, this hypothesis of a power which is neither Orders nor jurisdiction is difficult to reconcile with the general principle that all ecclesiastical power is reducible to one of these two species.

A further phase of the question is seen when we consider the case of a priest deputed to confer Holy Orders. With such a deputation a priest can certainly confer the Minor Orders and the Subdiaconate.[22] In the opinion, which is quote probable, that these Orders are sacramental and impress a character,[23] how can this deputation be explained? In the first and second opinions regarding the episcopate, the answer would be that the power to confer these lower grades of the Sacrament of Orders is contained in the priestly character, dependently on the will of the Sovereign Pontiff. But, in addition to the difficulty adduced in the preceding paragraph, this explanation can hardly be reconciled with the doctrine that the power to confer the Sacrament of Orders is essentially and by divine law an episcopal, not a priestly right. In the opinion of Vasquez, however, the explanation is similar to that given regarding the power to confirm—i. e. an external extension of the priestly power, essentially of the same nature as that given in episcopal consecration, but limited and revocable, may be given to a simple priest, by which he is empowered validly to confer the lower Orders of the hierarchy.

The opinion of Vasquez regarding the nature of the episcopate is not free from difficulties. Considering its lack of defenders among modern theologians, it would be rash to designate this opinion as more than probable. Nevertheless, its ability to explain the delegated power of confirming and ordaining is surely a point in favor of the view. Moreover, we have the testimony of that justly celebrated authority on the history of dogmas, Morin,[24] that this theory of extrinsic extension approaches most closely to the opinion held by many of the Fathers and all the older Scholastics. St. Thomas's doctrine on the episcopate harmonizes very well with this theory: "Although at his promotion a bishop receives a spiritual power in respect of certain Sacraments, this power nevertheless has not the nature of a character. For this reason the episcopate is not an Order, in the sense in which an Order is a sacrament."[25] "In the promotion of a bishop

[22] Pesch, *De Sacr.*, Vol. II, n. 665.

[23] Billot, *De Sacr.*, Vol. II, p. 282; Hugon, *Revue Thomiste*, 1924, p. 482.

[24] *De Sacris Ordinationibus*, Pars III, Exerc. III, Cap. I, n. 14.

[25] *Suppl.* Q. XL., a. 5, ad 2.

there is given to him a power which remains permanently in him, although it cannot be called a character—nevertheless, it remains indelibly like a character because it is given by consecration." [26]

The Church has shown herself neutral in regard to this speculative discussion. Only a few years ago, Leo XIII declared: "It is not our purpose to examine whether the episcopate is a complement of the priesthood, or an Order distinct from it." [27] Hence, for the time being at least, it is still a matter of free discussion, what constitutes essentially the Episcopate of Orders.

FRANCIS J. CONNELL, C. SS. R.

Esopus, N. Y.

THE CURE OF ARS.

Patron of the Rural Parish Priest.

THE canonization of the Curé of Ars will be greeted with joy by all priests, but in a particular manner will it warm the heart of the parish priest who ministers to his flock alone and unaided, who is the sole means by which sacramental grace is applied to the faithful under his charge.

SENTIMENTS OF OUR HOLY FATHER.

Beyond the recognition of the sanctity of the Curé of Ars, it is clear from the words of the Holy Father that, in the coming canonization, it is his intention also to recognize the unselfish labor of all priests in a similar situation, to hearten them in their work, and to awaken for them in others a sympathy and understanding. "Today there is great consolation offered to so many who richly merit it, to so many poor little humble priests, pastors of souls, unknown, forgotten by all, unless there comes to them from time to time the word of their bishop who goes to visit them. We ourselves have known many of them, lost in the vast Lombardian low countries, in the perilous altitudes of the vast Archdiocese of Milan. Their memory is ever most dear to us, and at this moment it is fresh and vivid and more than ever consoling to our heart of Shepherd, and of

[26] IV, dist. XXV, q. 1, a. 2.
[27] Litt. *Apostolicae Curae.*

Father. We have met them in our distant travels, confined in the depths of the glaciers of the Alpine valleys; in places impervious to and separated from all human commerce, poor solitary priests, true sentinels in the advance guard, and lost, lost to the memory, the applause and the knowledge of the world, but not unknown to the love and gratitude of so many souls who have no comfort but them and their ministry."[1]

The Curé's Ministry.

A priest only three years, Jean Baptiste Vianney was appointed Curé of Ars in 1818. It was a desolate parish, of scarcely two hundred and fifty souls, in an unhealthy region. Virtue and religious observance had almost disappeared within it. "Go, my friend," said the Vicar General, "there is but little of the love of God in that parish; you will enkindle it." In this holy task, the Curé labored alone, for twenty-five years, until by reason of the press of pilgrims, he received an assistant in 1843. During these years of solitude, he rebuilt his dilapidated church, renewed the fervor of his people, established a home for destitute girls, faced all the difficulties which confront the rural parish priest.

Isolation of the Rural Pastor.

In after years, when discoursing on the duties and dangers of a parish priest, no doubt recalling his own years of solitary endeavor, he declared that the isolation of priests was a dangerous snare and a source of manifold temptation. "Unfortunately," says M. Monnin, his biographer, "his words upon that subject were not recorded, which is the more to be regretted as they touch upon a vital question." It is largely this sense of isolation and undivided responsibility which demands heroism in the lone parish priest. He must meet his problems alone. Upon his sole judgment rest decisions which affect the good of his people both spiritual and temporal. He indeed goes up the mountain of God, himself alone.

The Mouthpiece of His People.

In a civic way, the position of the parish priest is one of isolated importance. No event in his locality is complete

[1] Discourse of Holy Father, 1 November, 1924, in Ap. Palace, *L'Osservatore Rom.*, 3-4 Nov., 1924.

without his presence. On patriotic occasions, in movements looking to civic improvement, in the many situations that arise which involve danger to the faith of his people, or which call for a definite pronouncement, his flock looks up to him as their representative and spokesman. He cannot be faithful to his trust and refuse to take a prominent part. In large centres of population such problems are left to the bishop or to a priest who by common consent is considered capable to meet them; in the smaller parish, they confront the pastor alone.

Domestic Solitude.

In a social way the solitary pastor finds himself quite alone. His attendance at public entertainments, at gatherings of the clergy, his relations with neighboring priests, are necessarily restricted, and only emphasize the normal solitary character of his life. In all things he is thrown back upon himself. All our joys are enhanced by sharing them with others. In listening to a radio or a victrola record, the discussion with another after the piece is finished is not the least part of the enjoyment. To this camaraderie he is a stranger. The many interesting things he sees, the conversational gems he culls in his reading, the humorous element he discovers in his contact with his people, all these he must treasure up against the day when a fair wind brings him a visitor. With what joy the advent of a visitor is welcomed, betraying the hunger for constant companionship which may not be his. Laboring alone, recreating alone, living alone, it is only the man of strong moral fibre who does not find himself soon becoming queer and out of sympathy with social amenities.

Parish Administration.

His isolation is again felt in the administration of his parish. No two parishes are alike. He may obtain from brother pastors helpful suggestions, but he alone must solve his own problems. They are peculiar to his parish, and can not evoke a deep interest in others, who must face their own difficulties, and cannot approach those of another with enthusiasm. He has no assistant priest who, living the same life and meeting the same difficulties, may give material aid in their solution, because of kindred interests and intimate acquaintance with the local problems. The parish needs a school. Where shall

it be placed? What manner of building will it be? How shall the funds be raised? Shall he have a professional drive, or conduct one himself, or endeavor to increase the ordinary contributions? Only the pastor himself can give the answer, as he alone is conversant with his local conditions. He must lay his own plans, bring them to fruition himself, without the sympathetic assistance of a fellow laborer in the vineyard.

Priestly Ministrations.

In his priestly ministrations to his people all depends on him alone. Sunday Masses, devotions throughout the year, the instruction of children, the visitation of the sick, hearing of confessions, and the manifold duties which weigh upon the priest, are his portion at all times. He may be unwell on Sunday, but Mass must be said; he may be physically unfit for bination, but he must binate; his morning labors may have wearied him, but there are no other shoulders to carry the burden of the remainder of the day. He must conduct his Sunday school and his set devotions, and his spirit has to ignore the weakness of his flesh, though it cry out against him.

Among Them, But Not of Them.

He alone is the "forma gregis". His faith and piety and devotion are the measure of the faith and piety and devotion of his flock. He must maintain a reserve with his household; he cannot wisely mingle with his flock on terms of intimacy. Any relaxations in the presence of his people will soon find an echo in their attitude toward him. In his external life his every action is scrutinized and his every word weighed and long remembered. All Catholic people are interested in their priests, but this interest is intensified in the small locality. There the materials of conversation are limited, the multiple distractions of city life are absent; anything which concerns the pastor is of absorbing interest. His edifying conversation and priestly mien are of the utmost importance in forming his flock. He is the supreme arbiter of good and evil, of what is becoming and what is not becoming; he is the court of last resort on Catholic thought and practice. In his regard the old Latin rhyme has special signification.

Quidquid vident laici vobis displicere
Dicent procul dubio sibi non licere,
Et quidquid vos opere vident adimplere
Credunt esse licitum et culpa carere.

Spiritual Activities.

Many priests are affected by the sense of loneliness most in their own spiritual activities. We are aided so much in maintaining our fervor by the consciousness of a kindly supervision over us; our Mass is said more devoutly; our breviary is recited more attentively; our pious practices are continued more regularly. When no understanding eye is present, we are sorely tempted to become careless and lax and negligent, even in things of some importance. Here only the priest's faith in God and the consciousness of his priestly dignity hold him to a meticulous performance of his religious duties. Though his observance of the Church's ceremonial, his manner of reciting the Breviary, his adherence to regular practices of devotion be of concern only to himself, his sense of the presence of God whose minister he is will sustain him. But this calls for heroism, it calls for sanctity in the highest sense.

A New Patron.

What a delight and a consolation will the canonization of the Curé of Ars be to the solitary pastor who treads the wine press alone. It is calculated to quicken his devotion, and fire his zeal and strengthen his heart in the difficult mission to which God through his superior has assigned him. May we not hope that the Curé of Ars, with his rich treasure of merit, will one day be proclaimed before the throne of God as the patron and protector of the lone parish priest, whose life he lived, whose hardships he knew, whose problems he met and solved with so much increase for the kingdom of God!

P. A. Collis.

Overbrook Seminary.

MAY BLESSED PETER CANISIUS BE DECLARED A DOCTOR ECCLESIAE?

ONE of Blessed Peter Canisius's latest biographers says of him: "He preaches and catechizes so much that he seems to be born exclusively for the pulpit. He writes and he promotes literary enterprises as if there were nothing else to engage his attention. He deals with city magistrates, with dukes and bishops and emperors and popes, and he advises them on the most vital questions, as if he were a professional diplomat with no other occupation." It was in this way that Blessed Peter became the second Apostle of the Germans. It is now sure that during the Jubilee Year he will be raised to the honors of the saints. But almost as soon as his canonization was seriously considered, another step concerning him began to be spoken of, namely, whether he would not at the same time be declared a Doctor of the Church. The bestowal of this honor rests exclusively with the Holy Father, and no sort of argumentation can with logical certainty lead up to it. But it may be worth our while to see what facts, besides several encouraging utterances of Leo XIII and Pius X, prompted and prompt his friends and clients the world over to desire and expect this unique elevation for their patron.

The list of his works, as given in the monumental Bibliography of Sommervogel, fills fifty-seven large quarto pages, though it is not complete. These writings extend over the fields of Dogma, Apologetics, Exegesis, Ascetics, Homiletics, and Hagiology. Some of these works required years of laborious preparation, during which time, however, he occasionally issued smaller productions, and at any rate did not interrupt his occupation as preacher and catechist and as adviser of influential men. He began his literary activity early in life. When only twenty years of age, he published the works of Tauler, thereby making it impossible for the Protestants to claim that profound mystic as one of their forerunners. In quick succession followed the works of St. Cyrillus of Alexandria, and of St. Leo the Great. Although these editions are now superseded, they were an event in their time, when the publication of the writings of the Fathers had hardly begun. Next came the *Lectiones et Praedicationes Ecclesiasticae,* as an introduction into the spirit of Catholic liturgy and worship.

Among his German books was a brilliantly printed *Betbuch* (Prayerbook), a revised edition of the medieval "Seelengarten"; a collection of church hymns; an explanation of the psalm *Miserere;* the "Meditations and Prayers of Blessed Nicholas of Flüe; lives of Swiss saints, compiled for the purpose of showing that the Catholic Faith had not changed since the coming of the first missionaries to that country; a corrected edition of the Martyrology in German; a booklet of prayers for Confession and Communion; a "Book for the Sick"; and German Advent sermons. As these German books were prompted by actual needs, they found a very wide circulation, going from edition to edition, and though small in size, they exercised a far-reaching influence and formed an integral part of the activity of the Apostle.

Under the modest title of *Notae* appeared two quarto volumes of explanations of the Gospels of the liturgical year, to serve as meditation books for the clergy and as help in the preparation of sermons. The author, says a modern critic, speaks with learning and unction, ever keeping in view the Catholic dogma, the teachings of the Fathers, the needs and errors of the time, the sacred seasons and functions, and the demands and duties of practical life.

Beginning with the year 1559 a society of Protestant scholars endeavored to show from the most ancient writers that their religion was that of the early Church. They filled eight tomes with quotations and misquotations and misrepresentations. As a preliminary refutation (the complete refutation was to be given by Cardinal Baronius) Blessed Peter by order of the Pope compiled with great labor his *Commentariorum de Verbi Dei Corruptelis tomi duo,* in the first volume of which he proved that the Reformers in vain claimed St. John the Baptist as a herald of their innovations. More important was the second volume, a defence of the veneration of the Blessed Virgin against all attacks ever made. It forms a complete Mariology. This work, the result of the extensive and painstaking researches of seven years, has been recognized by prominent theologians down to our own times as "one of the greatest on this subject," as a *Summa Aurea de Laudibus B. V. Mariae.* The large volume was often reprinted during the subsequent centuries.

Like Sts. Cyprian, Augustine, Leo the Great, Gregory the Great, Blessed Peter displayed an extensive teaching activity by his numerous letters, which fill eight octavo volumes. These letters are addressed to bishops, princes, heads of religious communities and orders, to cardinals, kings, emperors, and popes, so that through these addresses their instructing and correcting influence covered an enormous field.

His greatest work no doubt is the *Catechism* (strictly speaking, the system of catechisms, because there were several for the different grades and classes of learners), which he gave to his country or rather to the Church. The principal edition of it was reproduced two hundred times during the author's life. It became the official catechism not only in Germany but also in the Catholic part of the Netherlands. It was translated into some twenty languages, including the Maronite, Greek, and Japanese, and the French translation went into twenty editions within a short time. Blessed Cardinal Robert Bellarmine declared: "Had I known the students' catechism of our Father Canisius, whom I consider a saint, I would have translated it into Italian instead of writing a catechism of my own." One of the latest Protestant authorities stated, in 1907, that this catechism had done more for the defence of the old Church than all the learned works of the Catholic apologists. But the catechism was a learned work also. The amount of positive knowledge of Holy Scripture, the writings of the Fathers and the official utterances of the Church, which is embodied in it, makes the whole work appear as one web of quotations, so cleverly intertwined as not to interfere in the least with the unity of style.

For three centuries this work remained *the* catechism for the greatest part of Germany, and it is still in use in some provinces of Poland. If Blessed Peter had written nothing but this Catechism, we could well compare him with the great catechist of the ancient Orient, St. Cyrillus of Jerusalem, of whose writings little more is left than his *Catecheses*. If the Canisian Catechism is not quoted in theological handbooks as are the *Catecheses* of St. Cyrillus, the reason is because what was believed at his time we know much more authoritatively from the pronouncments of the contemporary Council of Trent. But this does not diminish the excellence of the

book, nor does it impair the fact that through it Blessed Peter was the teacher of millions of Catholics, and the cause of the conversion of countless erring souls.

Great men know how to encourage and assist others who give their efforts to pursuits similar to their own. At least twenty writers, religious of various Orders, secular priests and prelates, are on record as having found in Blessed Peter Canisius an unselfish promoter and supporter. He was ever willing to revise their manuscripts, help them to find a publisher, obtain privileges for them from State and Church authorities, and in many ways aid in the sale and circulation of their works.

We must at least allude to the use he made of the spoken word, which after all is not only the most original but also the most necessary feature of Christ's Apostolate. When he arrived in Augsburg to take up the duties of preacher at the cathedral, hardly one-tenth of the eighty thousand inhabitants were Catholics. When he gave up the post seven years later, half the city was Catholic. There are few cathedrals in Germany which did not see him once or several times in their pulpits. The catechizing of the poor and the children in churches and houses, and on the streets, was almost a passion with him. Unfortunately the several thousand sermons which he delivered have not been printed. But at least sections of several hundred of them have been incorporated in the eight volumes of his letters.

Peter Canisius was a teacher of his contemporaries in the fullest sense of the word. He was referred to as a second St. Jerome, as a man of the highest sanctity and learning. Cardinal Hosius declares him to be "in controversiis cum primis exercitatus". For Cardinal Baronius he is "eruditissimus et maxime pius, cujus laus est in Evangelio per omnes ecclesias". St. Francis de Sales consulted him in Biblical difficulties which he had not found solved by Bellarmine, and wrote of the general renowm he had acquired: "universis Christi-fidelibus innotuisti". The cardinals who represented the Pope at the Council of Trent spoke of him in similar terms. Several Popes not only asked for his advice by letters, but summoned him to Rome to deliberate with him about the welfare of the Church.

This high esteem did not end with his life. It continued during the following centuries. In fact he was unofficially styled a doctor of the Church.

It is this honor of Doctor of the Church which all those who know of his life and work would like to see bestowed upon him by the official declaration of the Sovereign Pontiff. Many petitions to this effect have gone to Rome. The episcopates of whole countries have signed them; individual bishops and institutions of learning of various other countries have seconded then by expressing the same desire. Did America join them, would not the thousands of catechists among the priests, the teaching religious, the good devoted Sunday-school teachers, feel glad and proud to have one from out of their midst clad in the robe of a heavenly teacher, a Doctor of the Church?

When travelling from Rome to Germany to begin his apostolate Peter Canisius by order of St. Ignatius applied for the degree of Doctor of Theology to the University of Bologna. He had to pass a rigid examination, which caused him no little anxiety and fear. After his promotion he touchingly thanked "the Father of all Wisdom for having raised Thy humble servant to the dignity of the Doctorate, for having called me among the teachers, and given me the grace not to remain a dumb 'Canis', but to raise my voice in the chair of orthodox Faith". Teaching was indeed his profession. He was a teacher of the poor and lowly, a teacher of the great and the learned, and far over the lands and over centuries rolled the voice which he raised in the chair of orthodox Faith. May he from a Doctor of Theology become a *Doctor Ecclesiae.*

CANISIANUS.

PREACHING TWICE ON SUNDAYS.

THE paper entitled "Repeating the Sermon" in the REVIEW (January, 1925) was guilty of a serious oversight. It did not treat of the most common, the most often recurring case or opportunity for repetition. A correspondent has gently pointed out this omission, noting that the paper "did not touch on one matter that fitted very nicely under that heading, and that is this: Why not repeat the same sermon twice on the same Sunday?" He continues:

Most pastors say two Masses each Sunday and preach in both. Many of them preach two entirely different sermons, with the result that neither is well-prepared and both are mere rambling thoughts. I believe it is far better to devote all our sermon preparation time to one good sermon each week, and preach that one twice each Sunday, rather than attempt two indifferent sermons.

This method has other advantages. If the pastor has something to say that is really worth while, all the members of his flock should hear it. If he preaches that sermon in only one Mass, the very people who need it most may come to the other Mass. It is true, a few nuns and other pious people may be present at both Masses. If the sermon is a worth-while effort, these would listen to a good sermon twice on the same day with more pleasure and profit than they would care to hear two poor talks.

Needless to say, the correspondent has both stated and argued the case briefly and well. He nevertheless desires a discussion of the matter here. And in spite of the gentle manner in which he has called attention to the omission of a treatment "on one matter that fitted very nicely under that heading", the present writer considers the omission a serious one, and trusts that an ampler view of it may at least open up some vistas for interested contemplation and resulting profit, even though the traveler should not forthwith decide which one will lead to the pot of gold at the end of the rainbow.

* * *

The ground may be cleared somewhat by a preparatory consideration of one assumption implied by the correspondent, namely that the attempt to preach two entirely different sermons on the same Sunday will result in two rambling discourses. Of course (one may object), this cannot be a necessary result of such a zealous attempt. Is it not the ordinary practice for the sole minister in Protestant churches to deliver two different sermons each Sunday—one at the morning, and one at the evening service? And these sermons are the principal feature of each service, its apparent *raison d'être.* They are often advertised in the daily press by alluring titles. They are not ten-, or eight-, or seven-, or five-minute sermons, such as the many Masses in our city churches demand of necessity because of restricted time-limits (the multiplied "announcements" and the reading of the Gospel and Epistle, not to speak of the mere physical difficulties encountered in admit-

ting and dismissing the large congregations on a close and unvarying schedule). On the contrary, they are apt to be long discourses—so long, indeed, that our separated brethren have indulged in much homiletic discussion of appropriate time lengths for sermons, and occasionally apologize for the "borrowing" instincts of young ministers because of the immense labors required for writing two—and often three—sermons every week. "If I were required", said Dean Howson, a practical-minded Anglican clergyman, "to spend an hour on two Sunday sermons, I should not divide the time into two equal parts, but should be disposed to preach twenty minutes in the morning, and forty in the evening." He gives appropriate reasons for the discrimination, which does not concern us just now; it is the fact which interests us.

Now if, in answer to a lay critic, the pastor who preaches the same sermon twice or oftener on each Sunday should defend his course by saying that one good sermon is worth more than two rambling discourses, he might be met with some such argument as that which has just been given above. If he considers the critic merely pert, he might dismiss the criticism with a jocose reference to the counsel urged by Dr. Paley, who is alleged to have said in one of his College Lectures, that clergymen who must preach a sermon every Sunday should "make one and steal five". For the labor that ordinarily goes to the making of one good sermon—even though it be but a sermonette—is by no means slight; and the danger obviously enveloping the frequent speaker is that he will spend on two sermons only the amount of time really needed for one good sermon. If Paley's counsel be authentic, he evidently thought a week too short a time for the preparation of even one good sermon. If the ordinary Anglican clergyman must preach two or three different sermons every week, we can appreciate the moral of A. P. Russell (in his volume entitled *In a Club Corner*) that "so far as the English Church is concerned, a witty traveler has described the standard of the sermons in the Establishment to be 'twenty minutes in length and no depth at all'." That is clearly the danger, as declared by our correspondent: two rambling discourses instead of one good sermon.

If, on the other hand, the lay questioner be not pert but simply politely inquisitive, it will be sufficient to quote the view of Bishop Ward in his work on *The Priestly Vocation.* The Bishop recognizes the great difficulty encountered by the young priest in writing out and memorizing his sermons: "Very soon he finds that it is practically impossible for him to write out all his sermons"—either because time is lacking in the press of his various duties, or because the character of those duties does not permit of the meditative leisure required for such composition; and that occasionally "a sick call on a Saturday night or a Sunday morning, let us say" will prevent the priest "from preparing his sermon at all in a systematic way." What is true of "the young priest" is largely true as well of the seasoned pastor who wishes to preach as well as circumstances will allow. One really good sermon every Sunday is for him a highly creditable achievement. We may fairly assume, then, that the logic of the situation is all on the side of our correspondent's assumption and implication that there is practically no alternative to one good sermon preached twice each Sunday, save two or more rambling discourses.

* * *

It is fairly enough assumed, also, that a well-prepared sermon that should be adapted to the spiritual needs and the intellectual grasp of the congregation at one Mass would be equally suitable for the folk at another Mass in the same church on the same Sunday. For mentality does not go by dress or occupation. There are probably as many alert and interested minds at the earliest as at the last Mass. Professional men, whose longer scholastic training may (or may not) indicate broader views and a larger vocabulary, will be found, for various reasons of convenience or preference, scattered through the congregation at every Mass. On the other hand, the last Mass often assembles most largely the folk who are more prosperous, but not more enlightened, than their poorer neighbors. It is hardly necessary to illustrate this by the example of Abraham Lincoln, very poorly schooled for his great career, but always eminent above his fellows for good sense, breadth and depth of view, cogency of argumentation, and even a purity of diction that has given us superb English classics ("alas! too few"). But who can forget the long

joust between John Mitchell, the miner who had not completed the most elementary schooling, and Wayne MacVeigh, the grizzled veteran of many famous legal battles fought out successfully in the highest courts of the land? The board of arbitrators contained princely intellects like those of Judge Gray and Bishop Spalding. In accuracy and purity of diction, in alertness and comprehension of view, the miner appeared to best the lawyer at many a twist and turn and angle of the discussion.

Preaching on the same day to different congregations of the same parish, the pastor accordingly has no need to feel that he must strain a point in order to "make the thing do", as may happen to preachers in other circumstances. In his *Robert Hugh Benson: Captain in God's Army*, Father Watt remarks:

> To "make a thing do" is rather a habit with many priests who spend a great part of their lives giving missions and retreats; and it is remarkable what different circumstances a sermon or address can be made to fit. I once knew a priest who declared that he always made the sermon he preached on a Sunday morning in prison do for a convent of enclosed nuns in the afternoon.

* * *

Our correspondent, too, properly argues that "if the pastor has something to say that is really worth while, all the members of his flock should hear it. If he preaches that sermon in only one Mass, the very people who need it most may come to the other Mass." In this he seems to be of one mind with Msgr. Benson, Father Watt assuring his readers that—

> Hugh Benson's one and only object was to suit his congregation —not to give them what they wanted, but what they needed. He used his sermons over and over again, and most of his retreats he gave more than once; but that was because they had been prepared for almost identical circumstances; if the circumstances fitted an already-existing sermon, well and good—but an already-existing sermon was never made to fit the circumstances. If he found a square hole and had only round pegs, he would much rather make a new square peg than mutilate an old one.

As against this picture of carefulness in adjusting sermon to hearers, we are to consider the rambling discourses that

have not been made to fit any auditory in particular, talks that range from the fall of Adam to the day of judgment, and repeat themselves in whatever little substance they may have, not only at successive Masses on a given Sunday, but at the Masses of all the Sundays of every year.

* * *

The letter of our correspondent seems further to imply that the single well-prepared sermon of which he speaks is one that has been written out in full and thoroughly memorized. That implication gives us pause. It may be true that "a few nuns and other pious souls" who are present at both Masses would rather listen to "a good sermon" twice on the same day than to "two poor talks." On the other hand, it may not unreasonably be assumed that they would listen with more pleasure, and therefore with greater profit, to two sermons that should inculcate a single lesson or moral in two different ways. In one sense, the two discourses would be the same sermon, for they would have the same text, the same divisions, the same argumentative trend of thought, the same inescapable moral conclusion. In another sense they would be two sermons, for they would have different wordings, different illustrations or anecdotes—in general, a different manner of presentation of the same essential argumentation. For there is something to be said for the poet's question:

"What so tedious as a twice-told tale?"

A congregation that hears the same sermon repeated at the interval of a whole year can assuredly not recall its complete skeletonized argument, and still less may the preacher fear that it will recall his wording. But the question of repeating such a sermon—unless it be a masterpiece of pulpit oratory—has its plausible debaters on both sides. What shall we say, then, of a sermon repeated, word for word, within the same hour or so?

There is, first of all, the objection of triteness and of the resultant lack of interest, if not indeed a positive weariness, on the part of the hearers. Since, *per hypothesim*, these are few and sufficiently devout to tolerate with pious equanimity what they cannot avoid, we may perhaps pass over such an objection with lightness of touch.

Another difficulty may be deemed of much greater importance. A living statesman has remarked that a man can not have too many friends, but that a single enemy may do him irreparable damage. In the present case, the few nuns and devout souls cannot be considered as enemies. They are, nevertheless, witnesses without guile and therefore to be trusted by everybody. The whole parish must accordingly be aware that the pastor always speaks, literally, "by the book." His real emotion, his persuasive accents, his eloquence of action (pose, gesture, facial expression, emphasis, manner in general) may therefore be discounted in advance by his auditory, who will be tempted to think of him as of an "elocutionist" merely "reciting a piece." "Every Sunday, he preaches, at his two Masses, the *same* sermon, *word for word!*"

Although the preacher who reads his sermon is in some fashion a witness against himself, with a very few and notable exceptions he disarms criticism of his sincerity by adopting a neutral pose and appearing to read a scholarly essay rather than to preach a moving sermon. The great value of the memorized sermon is that it permits the infinite play of emotion and of "action" that intimates present feeling and conviction. This need not be "passive deception" of the auditory; for the preacher is really convinced of the tremendous truths he declares, is really moved deeply by their importance and urgency, and simply finds it easier to intimate all this through a memorized sermon than through one which is merely read to the people. The congregation, however, may insensibly—howbeit mistakenly—feel that words coming from the head do not also come from the heart.

* * *

It would therefore seem desirable that the pastor in question should preach the same sermon in two different ways. This does not at all mean a double labor of preparation, but rather a distribution of the abundant material he has at hand. A well-prepared sermon (such as is the type declared by our correspondent) is one that can utilize only a moiety, or less, of the material at hand, especially if the sermon is of the brief extent usually contemplated at the earlier Masses on Sundays. The difficulty confronted here is rather one of compression

than of amplification. And the great danger is that a preacher shall endeavor to put into a discourse of five or ten minutes what should reasonably occupy fifteen or twenty minutes. As a rule, the effective sermon is one that repeats a very few thoughts in several different ways. In his *Oratory and Orators,* Matthews illustrates this canon of popular oratory both formally and (by the abundance of his examples) materially, and withal in such a condensed fashion as to justify quotation:

> It was well said by Demosthenes that the power of oratory is as much in the ear as in the tongue. Fox advised Romilly, in an important trial, not to be afraid, in summing up the evidence, of repeating material observations as "it was better that some of the audience should observe it, than that any should not understand." Erskine deemed it one of Fox's highest merits that he passed and repassed the same topics "in the most unforeseen and fascinating review." He knew, adds Lord Stanhope, that, by the multitude, one argument stated in five different forms, is, in general, held equal to five different arguments.

Repetition of the same argument in the same form is fatiguing. If presented in a different form, it is ordinarily accepted as a new argument. The preacher will accordingly plan his sermon in such wise that its division will stand out most clearly and definitely in his memory. His written sermon will have as many varied statements of identical thoughts as would fill an ordinary discourse of fifteen minutes. He will then allocate to the first discourse as many of these as may be required for the short sermon, leaving the others for the second Mass. Text, introduction and conclusion might be kept for both sermons, although it would be better that only the text be retained.

Now all this does not mean that the written sermon is to be committed to memory. Much better would it be if, with the written sermon assuring a clear plan and an abundance of matter, the preacher should extemporize the language when delivering the two sermons. The plunge into extemporization will be comparatively easy when only ten minutes of preaching take the place of a sermon that normally would require fifteen or twenty minutes. One can hardly fail utterly in such circumstances. And meanwhile both sermons will

benefit by the new and lifelike vigor, the new sense of immediate creativeness, that probably characterize language chosen on the spur of the moment; by the spontaneity of the "action" that helps toward interpretation and emphasis of the thought. Better still if no notes be taken into the pulpit or be accessible on the altar, the whole frame-work having been thoroughly stamped on the memory.

* * *

It is a work of zeal which has been outlined for the zealous preacher. One comfort is that when the similar Sunday of the following years makes possible a repetition of the written discourse, the frame-work, still awaiting him in his homiletical archives, may be used, with great probability, for whatever new matter the lapse of time and newer problems may bring to him. Yet even here some need of immediate preparation is inevitably faced in order that the old bones may be clothed with new flesh. Benson was a "vital" preacher, but only at the cost of much labor and great nervous anxiety. Father Watt says:

> He preached his sermons over and over again, noting each place in which he preached them on the sermon itself; but no matter how often he preached a sermon, it always required hours of preparation, hours of agony during which "I would give anybody a five-pound note to take this job on".

Is the game worth the candle? Is all this labor of preparation, of writing, of memorizing thoroughly the skeleton-structure of the sermon, of immediate preparation for every repetition of the discourse—is all this justified by the results? Benson, it seems, took quite as much trouble with a sermon intended for a small congregation of a rural parish as with one designed for the pulpit of some fine cathedral in a great center of population. He was convinced that every priest could become a good preacher if only he was willing to take the necessary trouble, and instanced his own natural handicaps in confirmation of his view. "Over and over again", he said to Father Watt, "I've met priests who didn't know on Saturday night what they were going to preach about on Sunday morning: and the result is they get up into the pulpit, read the Gospel, make a few disconnected remarks about it, and after they've been doing that for about six months.

they've developed one sermon which they preach Sunday after Sunday—and then they talk about the leakage!" He thus anticipated the view of our correspondent concerning the "mere rambling thoughts" that too often pass for a Sunday sermon. Much better than this, indeed, is a carefully prepared sermon that must be repeated word for word at a succeeding Mass; but better still is the laboriously written sermon whose thoughts only are taken for varied kinds of repetition, whether on the same or on different Sundays.

Needless to say that to produce such a sermon every week would be a mark of distinction for any priest. Such was doubtless the view of the late Cardinal Logue, whether or not the following anecdote is correct: "Cardinal Logue, Primate of Ireland, whose recent outspoken censure of women's dress has attracted much attention in the English press, was once asked how many sermons a priest could prepare in a week. He replied: 'If a man of extraordinary ability, one; if a man of average ability, two; if a blockhead, ten or twelve'." This anecdote is given in the *N. C. W. C. Editorial Sheet* for April, 1924. We can justly surmise that its moral would be approved by thoughtful men everywhere. At all events, the anecdote was given in almost identical terms in an article on the great preacher, Chalmers, in *The Princeton Theological Review* for July, 1919. The writer narrates the answer of Robert Hall when asked the number of discourses a minister could prepare in a week. "If he is a deep thinker and a great condenser", Hall replied, "he may get up one; if he is an ordinary man, two; but if he an ass, sir, he will produce half a dozen." Let who will take comfort from the moral!

H. T. HENRY.

The Catholic University of America.

CATHOLIC SCHOOLS OF JOURNALISM AND THE CATHOLIC PRESS.

WITHIN the past few years, ever since the last shot was fired in the great war for human freedom, journalism has arrogated to itself a certain dignity which would place it in the category of a profession of the highest type. The journalist no longer regards his calling as an ordinary profession or a mere business or trade, like a "butcher, a baker, or a

candlestick maker," but as a Patagonian profession, dignified and respectable. This has come to pass not on account of any explicit attempts of reporters to place journalism on a loftier plane, but principally because that as the slaughter increased on Flanders fields reporters were too scarce an article to be the frequent recipients of blue slips emanating from the managing editor's sanctum. As a result salaries sky-rocketed and the Golden Age apparently had begun. The journalist, walking about with prancing step and head held high, thought himself a professional man *sans peur et sans reproche*.

Journalism, however, cannot as yet regard itself as a profession dwelling on the heights of Olympus, because it is not even on a par with other professions. For just as the dilettante may know of the existence of the notan in Japanese art or of the chiaroscuro in European art, and not be able to portray these combinations of lights and darks, so the journalist may know of the existence of a code of ethics in other professions but cannot enforce a code of ethics in his own. Every other profession has a code of ethics, and a sharp line of demarcation is drawn between those who observe the code and those who violate it. If a physician breaks a law of the code, he is ostracised and regarded as not worthy of belonging to the profession. Not so the American journalist. When he talks of codes of ethics it is nothing more than talk, for he is powerless to enforce the rules he may draw up. This is not entirely his own fault, because often he is compelled to act as the man higher up dictates. But for the most part the underlying cause of this lack of power can be placed at the reporter's own doorstep. It is here that the duty of the Catholic Church lies. Not because the Church has an obligation solely to elevate journalism to a higher professional plane, but because of the tremendous influence of the press, and the incalculable harm which an unscrupulous and unprincipled press can inflict on her members.

It is freely conceded by all that the press wields a power in influencing public opinion that is second to none. Perched on the pinnacle of might it scans the horizon for the holocaust of the hour, whether it be divorce, homicide, robbery, fire, or flood, and offers it to an eager public to be devoured with astonishing avidity and incredible zest. Some may say that

the press is only the mirror of public opinion, but those in the know will add that it also creates public sentiment. It can precipitate wars and overthrow governments; it can influence juries and the judgments of courts; it can heighten or allay business depressions; it can raise an individual to fame and glory, or cast him into the depths of shame or oblivion; it can expose to the garish light of day the secret ambitions that direct the energies of men, or foment or allay the jealousies that separate life on Primrose Avenue from life in Railroad Alley; it can produce, if it is suitable, states of public hysteria, or create an orgy of public neurosis; it can lead man to God and eternal salvation, or cast him into the despairing realms of eternal doom. This picture of the power of the printed word is not gilded and engauded but scarcely brings out even its tactile value.

The daily paper is read by almost every American and it exerts an influence on his thinking processes which no other institution can rival in universality, continuity, and persistence. The press, pouring a continual stream of ideas into the mind of man, produces a state of mind that is the fruit of distorted truths and biased information. The man of the street wants his paper with his morning meal. At first he confines himself, along with his coffee and rolls, to a perusal of the news columns. Then, graduating from this class, he turns to the editor's sheet and his mind steers a wabbly and anemic course in the wake of the daily newspaper editorials. It is this mind, or rather the resultant state of mind, which is dangerous to faith and religious belief. An analyzation of this type reveals a mind which plumes itself as the pundit of the modern illuminati. It ensconces itself in a state of sophisticated predjudice and self-satisfaction, and manifests a supercilious scorn for time-honored institutions. It looks up to scoff (ever the mark of a mediocre man), and sneers at doctrines, preached from the pulpit, which require a modicum of faith. Out of this frame of mind, produced by an indiscriminate, continual, and persistent newspaper reading, come agnosticism and religious indifference.

The most effective way to combat the evil influence of the press is to strike at its very root by founding schools of journalism in Catholic colleges and universities. These schools

should be manned by men who have a firm knowledge of what journalism is about, and who have at heart, first and foremost, the advancement of Catholic journalism and all that it means. These men should inspire their pupils with an enthusiasm, a verve, and a zeal for the Catholic cause, and create a loyalty to the Catholic press that cannot be shaken. They should know by heart the saying of the saintly Pius X,—"In vain will you build churches, give missions, and found schools, for all your noble works, all your grand efforts will be destroyed, if you are not able to wield the offensive and defensive weapons of a loyal Catholic Press," and inculcate their students with its importance. The functions of the Catholic Press in America, as put forth by the Archbishops and Bishops of the United States in their Pastoral Letter of 1920, should be taught: "To widen the interest of our people by acquainting them with the progress of religion throughout the world, to correct false or misleading statements regarding our belief and practice, and, as occasion offers, to present our doctrine in popular form—these are among the excellent aims of Catholic journalism. As a means of forming sound public opinion, it is indispensable. The vital issues affecting the nation's welfare usually turn upon moral principles. Sooner or later, discussion brings forward the question of right and wrong. The treatment of such subjects from the Catholic point of view is helpful to all our people. It enables them to look at current events and problems in the light of the experience which the Church has gathered through centuries, and it points the surest way to a solution that will advance our common interests."

Catholic schools of journalism should maintain high entrance requirements. Admission should not be made too easy, or the schools will fail in their object. Most of the schools of journalism in this country to-day seem to lose sight of this very potent factor and, as a result, students who fail to make the grade in other courses enter the school of journalism as a kind of "refugium peccatorum". Schools of this sort are about on a par with schools of cosmetology. The average reporter has a meager education. His intellectual baggage is of the kind that any professional man would spurn with contempt as utterly puerile. He does not know the meaning of culture; he has never heard of a system of philosophy; he

has not even a faint glint of the meaning of economics or ethics. Is it any wonder then that American journalism is so generally disreputable and vulgar? Will schools of journalism, on the same plane with schools of beauty culture, remedy this phase of things and raise journalists to the aristocratic class of professional men? It is certainly obvious that they will not. If the entrance requirements remain at a low standard, the graduate will be, for the most part, an ignoramus, and newspapers will continue to print sensational, immoral, adulterated, distorted, and biased news. If the standard of admission is on a high level, its graduates will be of high calibre. It will be made extremely difficult to become a journalist, just as it is difficult to become a physician. A few years ago almost anyone spending three years in a medical school was *ipso facto* a doctor and was allowed to practise upon his fellow beings. Then the requirements for admission were raised, a longer and more thorough course was instituted and, as a result, the graduates were immediately given a high professional standing. The medical men of the old school were compelled to recede into the shade because the public quickly ascertained the difference between the two classes. The public to-day is just as intelligent as the public of yesterday, if not more so, and will quickly detect the difference between a newspaper issued by a crowd of "donks" and one coming from the trained minds of intelligent men. The public will demand newspapers of the higher type and editors will be compelled to satisfy this demand. Catholic schools of journalism should take advantage of the experience of schools of medicine and follow the latter's lead. If this is done, Catholic schools will have taken a mighty step toward turning out men and women who will be an asset both to the Catholic Church and to the United States of America.

Catholic schools of journalism should formulate and promulgate a journalistic code of ethics. The code of journalistic morality is indeed very low. True, there has been talk of formulating such a code, but very little action has been taken. The basis of this code should be the eighth commandment: "Thou shalt not bear false witness against thy neighbor." If the press would observe this commandment and all that it means, journalism would be, in truth, a profession of the highest type, inspired with the noblest of ideals.

The most common transgression of the journalist is dishonesty. Anyone who is acquainted with the practice of journalists is compelled to admit that to expect an impartial account of an event in the columns of a newspaper is ridiculous. Not that the editor will stoop in every case to downright lying, for he is generally too clever to do that, but he will distort the facts of a case in such a way that the gullible public will easily be misled. The public will devour column after column of perverted news and, grasping the shadow for the substance, will regard it as gospel truth. The printed page is authority enough for them. Paul Moore Strayer in *The Reconstruction of the Church* appropriately says: "The editor is the shop girl's Addison, the penny magazine is the workingman's Bible." The coloring of news has been cultivated by many journalists until it is regarded as a fine art. News editors pit their skill against each other in the practice of this, and so proficient and expert have they become that it is impossible for readers to find the kernel of truth in the husks of deception. Relative to this, Dr. Charles Bruehl states: "He (the news editor) may place an emphasis on a detail that will entirely change the whole perspective and general impression. An aptly chosen headline may so shift the focus of perception that a distorted view is the result. . . . Then we have the conspiracy of silence by which a movement may be stifled more effectually than by direct and vociferous denunciation."

Another dishonest practice is the air of authority falsely assumed throughout a newspaper. Sweeping statements of the latest discoveries in science are made and occupy a full page in the Sunday "scandal section". The latest doctrines of birth control are propounded and advocated with an air of assurance. Questions of religion, morality, and sociology are settled in such a manner as to leave no doubt in the mind of the reader that he has the unvarnished and undisguised truth. In all this the editor violates the unwritten contract between the newspaper and the public.

The next transgression of the press is the flagrant disregard of the law of charity. Students in Catholic journalistic schools should be taught the sacredness of this, the greatest of all virtues. The law of charity is broken by the journalist when he needlessly harms the reputation of a man. This is a

frequent practice of unscrupulous editors. They will pry into the private life of a public man, dig out some misdeed of his past life which has absolutely no bearing on his integrity as a public official, and will paint it in all its blackness for public execration. Especially is this artifice employed during election time, when mud-slinging seems to be a favorite pastime. One man denounces another until the paper reeks with filth and slander.

Another favorite pastime of the press and one which should be avoided is the printing of scandal. Someone may have committed homicide, and so day after day, and week after week, glaring headlines report the progress of the case. Lurid details are described by fertile imaginations. This continues until another scandal is unearthed. This time it is the publication of an offence against the Sixth Commandment. Column after column will colorfully and dramatically depict the manner in which the crime was committed. No thought is given to the fact that the publication of these crimes may be an occasion of sin, or even incite others to similar transgressions. Recent researches in experimental psychology, however, will testify that this is the case.

These violations constitute only a bagatelle of the abuses most commonly practised by the modern press. Others can be mentioned, as venality, injustice, sensationalism, and partiality. Young men and women starting out as reporters in a newspaper office often are motivated by the highest of ideals, but all too soon they are swallowed up in this saccharine bed of unethical and immoral quicksand. Some reporters to be sure never had any ideals. But take the young man turned loose from a school in June. He is consumed with an undefined ambition to write. Books and schools often give this ambition. He is not exactly certain what form of writing he wants to follow, but generally it is poetry. He sees the future with the eyes of youth through a rose-colored glass, and dreams of the ages to come that will tremble with delight at the reading of his songs. But, first of all, he must live, and to live he must eat; so the first step of his immortal career is to become a newspaper reporter. He enters newspaper work; youth soon passes by and with it the dreams he once cherished. Mutely he moves onward and through ignorance becomes an

easy prey to lurking newspaper immorality. Not so the young man trained in a Catholic school of journalism. Dreams he may have of becoming a great writer; but he has been firmly grounded in the journalistic code of ethics; he knows the dangers he has to face and is well equipped to meet them.

Once Catholic schools of journalism have been established and the graduates go forth to take their places on the far-flung firing-line, the question arises whether these graduates will be able to hold their positions on modern newspapers. Will the neoteric press submit itself to be governed by these well-defined ethical norms? In some cases it will; in others it will not. It should not be forgotten that these graduates will not only be equipped with a code of ethics, but will also be accoutered with a complete and thorough education. They will be able to write English that is not mere drivel. The public will recognize this, just as it discerned the difference between the old school and the new in the medical profession, and it will demand better newspapers. Take for example the *Springfield Republican,* a newspaper that found subscribers in many states of the union because of its sanity, its cleanliness, its ability, its strict adherence to principles, and its dignity of type and expression. Besides, who ever heard of a newspaper owner complaining because his paper was too well edited? On the other hand, there are a few newspapers in the United States that have already determined to improve the tone of their papers.

The ideal condition, however, would be to have a chain of Catholic daily newspapers throughout the country. These papers would employ, almost exclusively, on their staff graduates of Catholic schools of journalism. As a model for the Catholic daily, the *Ouest Eclair* of Rennes, France, would serve admirably. This Catholic daily contains no less of the important topical news of the day than any of the large newspapers in Paris. Its columns of news, moreover, are selected with a real sense of news value from the point of view of the ordinary reader. It stands as a challenge to the non-Catholic papers and meets them on their own ground, just as a Catholic daily in this country should challenge the secular press. A Catholic daily of this type would prove more popular than one that is filled exclusively with written reports of Catholic con-

gresses or diocesan news, because the Catholic American public has formed the newspaper habit and would soon send to Jericho a paper that did not print the prominent news of the day. The Catholic weeklies are doing an excellent work in this country, but they are severely handicapped and cannot compete with the secular press as a Catholic daily could.

When a glance is taken at the number of Catholic daily newspapers in other countries, the pitiable position of America is clearly brought to light. America, with a population of twenty million Catholics, has only one daily Catholic newspaper in the English language. Ireland, with a population of less than four million, supports four large Catholic daily newspapers. Austria, with a Catholic population of less than six million, supports ten Catholic daily newspapers, of which four are issued twice a day. Germany's press organization has for generations been a model of efficiency. France has several Catholic dailies, one of them publishing provincial editions in a large number of important centres throughout the country. Italy has a large number of Catholic dailies. Spain has forty-eight Catholic dailies. In Holland there are twenty-six Catholic dailies, though the Catholics number only two million. Belgium has eight Catholic dailies in Brussels alone. These statistics are a proof that Catholic dailies can be a success. The time has come for Catholics to assume the leadership in this all-important field of Catholic action.

That the time is opportune for further Catholic action in the newspaper field is obvious. Schools of journalism have already made their appearance in a few Catholic colleges. The danger is, however, that these schools are apt to be nothing else than mere snap courses offering quick returns. A high standard should be maintanned from the very beginning. On the other hand, we have the wonderful development of the Catholic Press in circulation, influence, and character during the past ten years. The Press department of the National Catholic Welfare Council is in no small way responsible for this advancement. Every week it sends out mimeographed copies of Catholic news. Correspondents have been appointed in the principal cities of Europe and a weekly cable service has been inaugurated, supplemented by news letters sent by mail from these foreign representatives.

The time for action is at hand and we Catholics should recognize the signs. We are standing on the threshold of the golden age of Catholic journalism; we have knocked at the door and the invitation has been extended to enter, but still we hesitate. Are we going to stand idly by and watch those who know not Christ or who know Him only perversely and as the object of their undying hatred, lead our own brethren astray? Are we going to allow editors, with their dark lantern methods and with eyes only for the golden sheen of our modern Lorelei, print stories and salacious news that will lead our people out of the Church and into the slough of immorality and agnosticism? That is what has taken place in the past, and anyone who thinks that the influence of these secular papers is not making itself felt comes perilously near to living in a fool's paradise. The great White Leader of the Catholic Church, in the name of Christ, has asked us to build up the Catholic Press. Our answer should be not in words but in deeds—Catholic schools of journalism and Catholic daily newspapers.

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THE APOSTLE OF CORSICA: VEN. FATHER ALBINI, O.M.I.

LACORDAIRE, the great Dominican pulpit orator, once pointed to the saints as indicating the highest degree of moral elevation reached by regenerated humanity. They include types of holiness drawn from all classes, showing that sanctity is attainable in every sphere of life, and should be studied by all who would appreciate the influence of the Church upon human society and the progress of Christian civilization. No student of history can ignore them without missing much that is essential to a complete comprehension of a subject with which their lives are inseparably associated. But the type the most identified with the Church is the priestly model. There have been many in the past and in the present, from the Apostolic age down to the nineteenth century which witnessed the marvels wrought in the French village of Ars by the Blessed John Baptist Vianney; and it is safe to aver that in the future the Church, *magna virum parens,* will not cease to be the fruitful and rejoicing mother of such offspring.

Every order has produced them, and they spring, too, from the ranks of the secular clergy. The Congregations so admirably adapted to the needs of the Church in these modern times, have not been sterile. Conspicuous among them is the Congregation of the Oblates of Mary Immaculate. Its great missionary work in North Western Canada has been zealously undertaken and carried on by missioners whose lives are a continuous and heroic exercise of the theological virtues, the chief element of holiness reaching to positive sanctity. Its missioners in other spheres have been no less distinguished by heroism. Among the latter special mention may be made of Father Albini.

His Early Life.

The saintly Oblate, Charles Dominic Albini, who acquired fame and veneration as "the Apostle of Corsica", was born on 26 November, 1790, in the little town of Mentone, ten miles from Nice. The son of parents remarkable for their upright and religious lives, he received his primary education in his native place from the Fathers of the Pious Schools. His childhood and youth, spent under the tutelary protection of Our Lady Immaculate, the Patroness of the Congregation upon which his virtues were to reflect additional lustre, and of the angelic Jesuit novice, Aloysius Gonzaga, already foreshadowed the future saint and scholar who cultivated his soul and intellect with equal assiduity. His talents and application to study, no less than his holiness, acquired for him special distinction and the esteem of his teachers and fellow students. Such was his mental ability that it was said he spoke Latin with the elegance and fluency of a Roman of the Augustan age. This qualification later on enabled him to give to the Rules of the Oblate Congregation their Latin form.

After the completion of his classical course, he resolved to devote himself to the service of God in the sacred ministry, and entered the Grand Seminary of Cimiez, where he finished his studies and was raised to the priesthood in 1815. He at once began the missionary work to which he was to devote his whole life. The Bishop of Nice, Mgr. Colonna d'Istria, recognized his worth and for some years employed him in giving missions in Mentone and the neighboring villages. His

zealous labors, which were productive of astonishing success, were interrupted by his temporary transference to the Grand Seminary of Nice, of which he was appointed Director; simultaneously filling the chair of professor of moral theology.

It was at this time he first came in contact with the Oblates, then known as the "Missioners of Provence", a small body of zealous clergy formed, in 1816, by the Abbé Charles Eugène de Mazenod, afterward Bishop of Marseilles, at Aix-en-Provence, his native city. Father Albini, in obedience to a letter from Nice, went to give his help to Father de Mazenod and Father Suzanne, who were conducting a retreat for men given there in 1824. Among the 150 participants were many notorious sinners and peace-disturbers. The Sardinian Government wisely realizing the superiority of moral over physical force in maintaining social order, relied upon the Catholic clergy to effect the needed reformation; knowing that moral perturbation is frequently the root-cause of political and social troubles in every State. The result justified their anticipations. The missioners, who preached in the Provençal dialect—better understood in Nice than French and Italian—readily reached and touched the hearts of the people and moved the most hardened sinners to repentance. This not only consoled the good bishop, but put it into his mind to secure for his diocese some members of the nascent Congregation whom he considered more apt to benefit his people than Italian religious.

Becomes an Oblate.

Another and more far-reaching result was, that it gained for the Congregation one of its most valuable acquisitions, the most valuable that any Order could be blessed with, the cooperation of a saintly soul, an inspiring influence which could not fail to make itself felt in every sphere of its activities. This was the entrance of Father Albini into this *corps d'élite* of the Church's Grand Army of Missioners. He was an intimate friend of the administrator of the cathedral who had organized this fortnight's mission in Nice. He helped in the work and lived with the Oblates, and was thus enabled to judge for himself what manner of men they were, to see them, as it were at close quarters, to study their kind of life and method of action. He was much impressed by all he saw and

heard, particularly by their homely style of preaching, the efficacy of which was demonstrated by experience. The idea of a ministry specially devoted to the conversion of sinners and the service of the poor strongly appealed to him. After frequent conversations with the founder and Father Suzanne during the fifteen days he spent among them familiarly, joining them at meals, in recreation—to which, it need hardly be noted, very little time could be given—and observing carefully everything, he was more and more drawn toward them and much edified. Having been revolving the idea of embracing a more perfect life and conscious of a vocation to that of a religious bound by vows, it determined him to seek admission into the new missionary society. He was at once gladly received. This was even before the mission in which he participated was over. But difficulties arose. The bishop at first refused his consent. Canon Donnadel, the administrator, opposed the departure of his friend upon whose zeal he relied as a valuable source of good to the parish; and other priests were very wishful of retaining him in the diocese, looking upon his severance therefrom as a great loss. The Superior General, however, was not disposed to lose such an important subject and intervened successfully. The Bishop said to him: "If I had four priests like Don Albini, my diocese would soon be transformed." After repeated efforts, he obtained the reluctant consent of his lordship, which was only given in the hope of some day seeing Father Albini return along with some of his brethren to found a house of the Order in Nice; a wish only realized on 25 January, 1894, long after his death.

Father Albini promptly quitted his native country, not even delaying to visit his family at Mentone, only four hours distant from Nice; not to see his diocese, near as it was, for the fourteen years of life that remained to him. On his arrival in Marseilles, accompanied by the Superior General and Father Suzanne, he made a deep impression on the Calvary community by his reserved manner and his austere appearance. He was sent to the mother house of Aix-en-Provence for his novitiate. The Oblates had then only three houses—at Aix, Lans, and Marseilles. The first-named, which was the birthplace of the Congregation, had been a Carmelite convent be-

fore the French Revolution, its last director, expelled along with the nuns, having been Mgr. Fortuné de Mazenod, uncle and predecessor of the founder in the see of Marseilles. Such was the maturity of his character and virtue, that after a few months Father de Mazenod obtained an apostolic indult which permitted him to admit Albini to profession. On 1 November, 1824, he took the vows of poverty, chastity, obedience and preservance unto death in the Society of the Missioners of Provence.

His remarkable holiness soon manifested itself, despite the humility that strove to conceal it. On the mission and elsewhere, people who did not know his name called him "the saint"; a name his companions, who profited by his intimacy and example, also gave him.

Professor and Missioner.

Immediately after his profession he was sent to teach moral theology to the scholastics or Oblates of St. Charles. They had received the name of Oblates in remembrance of the children and young people who, in former times, under that name, prepared for entrance into a religious Order or the priesthood; a name with a wide meaning, still in use among the Cistercians. They were aggregated under the patronage of St. Charles, because the founder at his baptism had been given that name. In 1825, when the Society already began to expand, Father de Mazenod called them "Missionary Oblates of St. Charles," in honor of St. Charles Borromeo, the famous Archbishop of Milan, whom he justly regarded and revered as one of the models of the apostolic life—a conviction shared by Cardinal Manning who organized a similar body of local priest auxiliaries under the same designation in the archdiocese of Westminster.

It is noted that Father Albini, as professor, was one of the first in France to fully expound the principles of St. Alphonsus Liguori with which he thoroughly indoctrinated the students. They benefited by participating in the experience he had acquired either in teaching or in the direction of souls. To his functions as professor he joined, at need, those of missionary preacher. To this he added, in 1826, an important work, a special apostolate among the Italians, still continued

by the Oblates. There was at Marseilles a large colony, numbering thousands, of Sardinians, Genoese, Sicilians, etc., long deprived of adequate religious ministrations on account of the lack of priests capable of imparting instruction in the Italian language. Father de Mazenod, who spoke Italian with as much ease and fluency as French or the Provençal dialect, resolved to take an active interest in them, gathering them into the church of the Calvary mission, built by Father Suzanne. The result surpassed expectations. The founder was not slow in making uses of Albini in this new work. Miraculous cures, attributed to his coöperation, added additional weight to his exhortations, and crowds thronged to hear him; while a portion of Sunday had, as a consequence, to be devoted to hearing confessions.

Papal Approbation.

Even up to 1826 the little society of local Provençal missioners had only been somewhat of an experiment under the protection of the southern bishops. Canonically the Church, that is the Holy See, had not recognized it. But the moment seemed to have come to seek the approval of the Sovereign Pontiff; then only would it become a regular religious Congregation. The missioners were still only comparatively few and their Society little known. If, in the designs of Providence, it was predestined to fill a more important position in the Church, God would bring it about and prepare it for its future development. For the moment, humanly speaking, it appeared premature to forestall such expansion. Another motive made the Superior General pause. This resolute man who, without an effort, by the sole force of his character, pushed boldness to the verge of audacity, who did not give way before obstacles, had not courage enough to go to Rome to get the approval of his Society. His humility restrained him; he thought it would be presumptuous on his part to petition the Pope for an approval that would imply his recognition as founder, that the undertaking he had merely outlined did not merit such high approbation, that it could never be of the number of those religious institutes most of which had had great saints and illustrious men as originators. On the other hand, he felt that if he was unsuccessful, the check, sure to

become public, would be unfavorable to the work he was doing. Besides, he could not count upon any powerful patronage in Rome.

Albini solved the difficulty; he supplied what the founder just then lacked. The latter attributed to him a great knowledge of the ways of God. Though he was urged by all the members of the Society to go, it was he in particular who prevailed upon him to take that decisive step. "Father Albini," he relates, "ended by saying to me several times: 'Go, go, go, Father,' and in saying so pushed me with both his hands on my shoulders." He did more. When three of the seven bishops who had credentialed de Mazenod with eulogistic letters commendatory, changed their minds and sent to the Congregation of Bishops and Regulars a special communication opposing the canonical erection of the Society into a religious body, tending, in the form of defending episcopal prerogatives, to restrict the action of the Holy See, or to subordinate to conditions inadmissible in Rome—where the communication made an impression contrary to that desired—an incident in which Albini played a conspicuous part took place.

At that time he and his brethren were preaching a mission at Noyers-sur-Jabron, in the department of the Lower Alps. Notwithstanding the intense cold that prevailed, the population, moved by the supernatural power of the holy missioner, took part in all the exercises for a whole month, crossing mountains and rivers to hear him. Eight days after the opening, the confessions were so numerous that the Fathers, unable to cope with the work, called for help. A striking miracle marked the progress of the mission. A hardened sinner never ceased to blaspheme religion and calumniate the missioners. "Wretch!" said a horror-stricken woman, "God will punish you." "The curse of Heaven may fall on me: I care little about it!" he said. After this terrible imprecation he went home. The next day, on awaking, it was impossible for him to leave his bed or utter a word; half paralyzed he was absolutely dumb. Terrified, he had ink and paper brought to him, to write that a chastisement from God had justly befallen him, and that from Him alone he awaited his cure. At the same time he begged the parish priest to say Mass for his intention in a chapel situate near his hamlet. "I can't leave

the parish," replied the curé. "And then, wouldn't the Mass be as valid here?" The afflicted man, a week afterward, appealed to the missioners he had so maligned. Albini went. The stricken sinner, visibly penitent, was carried to the chapel, soon crowded. The paralysis had lasted for ten days. At the Elevation the man began to stammer some prayers. Toward the end of the last gospel a radical cure was effected: he spoke freely, as if he never had the least difficulty in expressing himself. In his gratitude he prostrated himself at Father Albini's feet, several times kissed the ground to signify his penitence, and, sobbing, asked pardon of all present, who were moved to tears.

An authentic account of the event, duly drawn up, was sent to Digne, the bishop of which was one of the opposing prelates. It was just when the communication of the three bishops reached Rome. A copy of it was sent to the founder who wrote on 11 February, 1826: "The account of the miracle has been shown to the Pope. Everyone here is enthusiastic. It is a signal favor for our Society; for it clearly seems that God had disposed things so that this prodigy should be accorded to the prayers of one of ours."

It was not only priests and people were impressed, but, fortunately for the Oblates, the Roman authorities. On 15 February the cardinalitial commission unanimously approved the Rules and the canonical erection af the Society of the Missionary Oblates into a regular Congregation, positively recognized and constituted by the Church; which, on 17 February, was confirmed by Leo XIII, who ordered the issue of the ordinary Letters Apostolic officially testifying to the fact; simultaneously, by a new favor, changing the name of Oblates of St. Charles to that of Oblates of Mary Immaculate. "Oblate of Mary Immaculate!" said the founder. "But it is a passport to Heaven!"

Since then the Congregation, spread over two hemispheres, has been gathering in an abundant harvest of souls. Father Duchaussois, in his work, *Mid Snow and Ice,* has placed on record at what a cost of toil and suffering, displaying a heroism worthy of any epoch in the Church's long history, this harvest has been reaped in the arduous missions in the Canadian North West.

Father Albini in Corsica.

In 1835 Corsica became the field of those strenuous and zealous labors which caused him to be regarded as the apostle of that island. It had been hitherto a practically untilled field. Its bishop, Mgr. Casanelli d'Istria, anxious to promote the regeneration of his diocese with the aid of better trained and more active clergy, procured the assistance of the Oblates. Father Hippolyte Guibert—destined to be the future ruler of three French sees and to attain to high distinction as Cardinal Archbishop of Paris—was appointed Superior of the Grand Seminary at Ajaccio, opened on 6 May, 1835. He had been one of the novices at Aix and of the scholastics whom Father Albini directed and taught theology, and knowing the worth of the man of whom he said, "He was esteemed by us all as a saint, and did us more good by his edification than all the instructions of the novice-master," he determined to secure his valued help. Father de Mazenod at first refused, asking, "What will become of the 500 Italians here in Marseilles without him?" to which was answered: "What hope can I have of the 5000 Italians in Corsica without him?"

The result was that Albini was sent as professor of moral theology. The Seminary priests devoted their free days and vacations to missionary work. Their preaching was so successful that a special residence for the missioners was established in an old convent at Vico that Father Guibert had raised from its ruins. It was a certain loss to Father Guibert to part with a priest of exalted virtue and an eminent theologian, who had been his right hand in the direction of the seminary, but he did so in the conviction that a great deal of good would be done in the country districts by this holy religious, with his mastery of Italian, his ardent zeal, and his extraordinary supernatural gifts, already evidenced by miraculous incidents; a lock of hair having restored life to a dead infant and joy to its afflicted mother.

Prodigies multiplied, and marked every stage of his career.[1] At the Ajaccio seminary, during his Mass on the feast of the Immaculate Conception, in 1836, his two servitors, at the Consecration, perceived that the chasuble, which they held,

[1] Allusion to these is made with due reference to the Holy See, which alone has authority to pass judgment in such cases.

escaped from their hands. Whereupon, raising their eyes, they saw him rapt in ecstasy, his feet no longer touching the floor, while he remained for some time suspended in air. Late one evening, surprised by nighfall, while he was reading his office, a mysterious light reaching to his shoulders enveloped him, thus enabling him to finish it, to the great astonishment of his companion, a seminarist, and of some shepherds who saw it and told everybody. The erection of the Cross, at the close of missions, was often accomplished in a marvellous way. These crosses were usually very high and very heavy. The means they used to raise them were often insufficient, and, more than once, they threatened to fall back when half elevated, and, suddenly falling, to crush the people beneath. The imminence of the danger created a panic among the crowd, but Albini would interrupt his prayers and, by a slight touch or even gesture, would cause it, in the twinkling of an eye, to drop into its proper place, when the stout arms of fifteen vigorous mountainers had failed to raise it aloft. Places where this occurred became centres of pilgrimages, and are so still; pious visitors feeling assured of obtaining favors through his intercession. It is said that a large number of cures were due to his simply making the sign of the Cross. It is also said that he had a supernatural gift of vision, and spoke of things with details of infallible precision of which he could not otherwise have had knowledge. He foresaw the future. His physician one day visited him, bringing with him his eight-year old son, of whom the missioner said: "This child will become a priest." The prediction was realized.

He acquired a great ascendancy over the people who were daily witnesses of his rare virtues, recollectedness, and proofs of his supernatural power. So Father Guibert, delighted with the happy choice he made of a co-worker, wrote to the Superior General: "Father Albini preaches with incredible success. They talk of him everywhere and of the miracles he works; I mean, real miracles. What is there astonishing that, in our difficult situation, God should make use of this means to lessen obstacles?"

The obstacles were certainly great. After making a visitation of his diocese, the bishop wrote: "Faith has perished in this poor country, formerly so renowned for its attachment to

the Catholic traditions of its fathers. I have been grieved to encounter whole populations, scattered over the shores or mountains and living in ignorance of the elementary truths of Christianity. In certain localities, the most essential practices of religion were so neglected that, not only the Holy Table and the tribunal of Penance were deserted, but the very sacraments of marriage and baptism seemed fallen into disuse. Conjugal unions were sanctioned only by the civil act or by conventions no less contrary to the civil than the religious law. I had to baptize three fourths or, sometimes, the whole number of adults or even married persons, who presented themselves for Confirmation. Now, how am I to describe the internal dissensions which, in most of the communes, divide families and, too often, arm them one against the other? What sanguinary collisions, what daily attacks on human life! Is there anywhere else such a propensity to vendetta, a propensity so inveterate, so rooted in the habits, so antagonistic to every curative method employed up to this? My heart is wrung with grief when I consider the streams of human blood that disfigure the soil of my unhappy country. What shall I do to stop their course? In what a state of abandonment has not the education of women, so influential in public morals in every country, and particularly in Corsica, where family ties are much stronger and closer than elsewhere, languished up to this! . . . It is to women, I venture to say, are originally due the greater portion of the enmities than ensanguine the soil of my unforunate country. In the opinion of Corsicans, the honor of women is esteemed higher than men's lives, and it is only by bloodshed they think they can wash out or redeem their weaknesses." This is how Father Guibert diagnosed the seat of the malady: "Mon Dieu! the state of this poor people is pitiable! The primary truths of religion are entirely ignored, and when one preaches the Gospel to them, it is at the risk of not being understood, through the lack of those elementary notions one always presupposes in a public discourse. . . . Instead of sound doctrine, superstitions of all kinds!... How could it be otherwise? Nobody preaches; no sermons; no catechetical instruction; it is deplorable!" It was only priests of the type of Father Albini and his colleagues who could cure the moral malady that afflicted Corsica before their advent.

A Popular Preacher.

The phrase "a popular preacher" has been variously interpreted. *Quot homines, tot sententiae.* Albini did not strive to impress his auditors with florid rhetoric, with ornate eloquence, or any artificial elocutionary devices; he discarded "the persuasive words of human wisdom" and spoke to the people in plain language they could understand and not over their heads; spoke to human ears of things superhuman; spoke to hearts words that reached their souls and revived in them a slumbering faith that had nearly died out. It was a true "showing of the spirit", of the apostolic spirit within him which gave him "a mouth and wisdom", a wisdom not of this world, and a power to move and direct that elusive thing, the human will, in the right direction.

The bishop judged that a community of truly zealous missioners was an absolute necessity for such a diocese, pending the careful formation of a well-trained local clergy. The first mission was in the mountainous region of Moïta. The effect was striking. People of the neighboring villages, led by their curés, thronged thither. An old officer said to the missioners: "You have not only converted Moïta, but all the communes in the canton." Subsequent missions were signalized by like results and by events which are chronicled as miraculous. The impression Albini's holiness made at Moïta we are assured still subsists after three quarters of a century. It was so great that a demand for more Oblate missioners came from every place. At Ajaccio two churches, formerly deserted, were insufficient to contain the congregation which included more men than women. We read: "If at first it was curiosity that drew them, soon another sentiment took hold of them. All were, as it were, carried along by an irresistible movement. They breathed an atmosphere saturated with the supernatural: one felt the briefness of human life and the vanity of earthly things. To those forgetful of God it was like a revelation. An astonishing work was wrought in them. Fascinated, subjected, conquered, they threw themselves unreservedly into the arms of that God who was drawing them so forcibly and so sweetly. Sinners who had been thirty, forty or fifty years absent from the tribunal of Penance or the Holy Table, or who never had approached them during a

long life, laid the burthen of their wanderings at the feet of the ministers." A fortnight's mission sufficed to put an end to the most inveterate disorders—concubinages and cruel enmities.

After the hard but consoling labors they returned to the seminary, one to resume teaching moral and the other dogmatic theology. "Truly," reported Father Albini to Father Guibert, "I am ever convinced that God demands less the robust arm of the flesh than confidence in His omnipotence." Treaties of peace between those who had long been at enmity with one another, causing bloodshed among families and parties, were signed in presence of the Blessed Sacrament. Over three thousand attended a mission at Albertacce, a mountain parish. Of one given at Guagno, in the province of Vico, Father Guibert wrote: "These people were well known for their spirit of vengeance: their unimaginable disorders, profound ignorance, abandonment of the Sacraments—in a word, no longer any traces of religion. Father Albini had only to make his appearance, and the whole country submitted! I have seen a crowd of men congregated and remain near his confessional, awaiting their turn. The day the Father preached on forgiveness of injuries, as well as that when he preached on the Passion, they were all in tears, mutually asking pardon out loud, with tearful eyes. At the close of the mission, these people, lately so hardened and barbarous, had become so manageable and so good that a single word from the Father was enough to obtain all he wished. Overcome by a force from on high, they remained kneeling for an hour and a half, all the time of the erection of the Cross, raised on an eminence, where it could be seen for several leagues around. This cross is visited, day and night, and numberless favors are received there."

It was not all sunshine and successes easily achieved: there were cloudy as well as bright days and menacing dangers threatened. There were two villages that had a very bad reputation. Chronic vendettas had reached a paroxysm of violence. There had been ten murders in three years, one of which had been perpetrated in the church. Those who knew the sanguinary character of the place and people, were very loath to encourage him to go there. Yet such was his

influence that in less than a fortnight he effected a marvelous change. One night when he was preaching on forgiveness of injuries, the congregation of one accord several times interrupted him, crying out: "Peace! We forgive everybody!" When these exclamations were renewed, satisfied with their dispositions, he said, "Basta, Basta!" It was long before they ceased. To assure himself of their sincerity he required the aggrieved to make the first overtures of reconciliation; a hard condition to impose upon Corsicans, but they accepted it. The villagers who joined in a penitential procession, seeing that the venerated missioner who headed it walked barefooted, carrying the cross, divested themselves of their boots and stockings, their eyes swimming in tears, not excepting the children and the infirm. It closed with a general Communion. There, as well as everywhere else, a large number of wonderful occurrences bore visible testimony to Albini's holiness. They still talk of his miraculous deeds and the remarkable conversions he effected, toiling over mountains and through dense thickets to bring back strayed sheep to the fold.

His great desire was to continue this missionary work, but, in 1837, in obedience to his superior, he returned to the seminary. It was a respite, not a release from toil; for, in the villages referred to, more vendettas and more murders had occurred, necessitatiing his reappearance to restore peace and order, for men could no longer go out unarmed. Another marvellous result followed his intervention. Those who had sworn to stab or shoot their enemies, publicly embraced; all received the sacraments with evidently worthy dispositions and, barefooted and shedding tears, joined in chanting the *Miserere* in another penitential procession led by the holy missioner carrying the cross.

The wonders of the Apostolic age were renewed in Corsica in the nineteenth century. *Praedicaverunt, Domino cooperante, et sermonem confirmante, sequentibus signis* (St. Mark, 16:20). When prematurely worn out by excessive and fatiguing labors and self-inflicted austerities, he lay on his death bed, he worked miracles,—and even after death. Mgr. de Mazenod offered to God his own life for the preservation of that of his saintly disciple. "Prostrate with my face to the ground," he wrote in his private diary, "I ask of God to take

me out of this world rather than this apostle, whose existence is bound up with the salvation of so many thousands of souls. The little good I do anyone else can accomplish better, much better, than I can; while no one can replace Father Albini in Corsica, where he has already surpassed all that men the most powerful in works did in previous ages, even the saints who have labored for the sanctification of these islanders." The future Cardinal Guibert regarded him as "a man whom God had destined for that country," that "something miraculous accompanied his utterances;" and affirmed that "he was the holiest man he ever knew, invoking him with great confidence;" adding, after he had expired: "We are not stricken by this death as people are wont to be on these sad occasions. That comes from the assurance, which is a real moral certitude to those who have lived with him, that his blessed soul, in leaving his body, has been received into the bosom of God." After Father Guibert had administered the last sacraments to him, Father Albini died in the odor of sanctity on 20 May, 1839.

The cause of his beatification and canonization is before the Holy See; the Apostolic Process following the usual episcopal investigations, the decree of the Congregation of Rites, approved by the Pope, having been signed in April of 1915.

R. F. O'Connor.

Dublin, Ireland.

Analecta.

SACRA CONGREGATIO CONCILII.

AD OMNES LOCORUM ORDINARIOS: DE RELIGIOSA PUERORUM ET ADOLESCENTIUM INSTITUTIONE.

EPISTOLA

Revme Domine,—Ad urgendam toto orbe terrarum religiosam populi institutionem et sacrorum Pastorum operam diligentiamque adiuvandam et roborandam in re, qua nihil sane pluris, Ssmus D. N. Pius PP. XI, Motu proprio *Orbem catholicum,* diei 29 iunii anni praeterlapsi, apud hanc Sacram Congregationem Officium instituit peculiare.

Quod autem Pontifex vigilantissimus futurum auspicabatur, id feliciter contigit, ut ad Apostolicae Sedis auctoritatem promptior et alacrior Episcoporum ceterique cleri bonorumque laicorum opera ubique accesserit.

Quo vero melius ac facilius Officium finem assequatur suum, qui est, *universam in Ecclesia actionem catechisticam moderari ac provehere,* huic Sacrae Congregationi peropportunum visum est probe cognoscere, quae sit apud singulas nationes institutionis religionis pueris adolescentibusque tradendae peculiaris ratio ac conditio. Ex perspecto enim universo catechisticae institutionis statu facile fiet, ut et quae ab hac Sacra Congregatione ad moderandum forte fuerint praestanda, diversarum nationum necessitatibus congruentius praescribantur, et quae

alicubi in re catechistica sint feliciter instituta, ea in aliorum locorum opportune deriventur utilitatem.

Placeat igitur Amplitudini Tuae, pro Tua diligentia et studio, respondere ad interrogata quae sequuntur.

I.—*De institutione doctrinae christianae in paroeciis.*

1. Quot paroeciae sunt in dioecesi?
2. Quot pueri quotque puellae in qualibet paroecia institutionem christianam frequentare tenentur?
3. Quot ex his revera eam frequentant?
4. Quanam methodo et quanam utilitate institutio haec traditur?
5. Quanam diligentia curatores paroeciarum hoc munus adimplent?
6. An et quinam in re abusus irrepserint?
7. Quaenam remedia opportune adhibenda existimaveris?

II.—*De institutione doctrinae christianae in collegiis.*

8. Quot sunt in dioecesi collegia ex utroque sexu sub moderatione cleri saecularis seu regularis, aut sororum religiosarum?
9. Quot sunt alumni externi vel interni eorumdem Collegiorum?
10. An in iisdem collegiis institutio doctrinae christianae habeatur?
11. Quoties in unaquaque hebdomada?
12. Quanam methodo et quanam utilitate?
13. Quosnam defectus deprehendisti?
14. Quomodo in casu provideri potest?

III.—*De institutione doctrinae christianae in publicis scholis.*

14. An in publicis scholis doctrina christiana tradatur?
16. Quibusnam in scholis?
17. Quaenam leges, de hac re, a civili gubernio conditae, existunt?
18. Si in publicis scholis deest institutio doctrinae christianae, quanam ratione puerorum religiosae educationi provideatur?
19. Quosnam defectus deprehendisti?
20. Quomodo in casu provideri potest?

Hanc nactus occasionem, me profiteor

Romae, 24 iunii 1924.

Amplitudini Tuae addictissimum uti Fratrem

DONATUM CARD. SBARRETTI,
Praefectum.

L. ✠ S.

† Iulius, Ep. tit. Lampsacen.,
Secretarius.

S. CONGREGATIO RITUUM.

CANONIZATIONIS BEATI IOANNIS BAPTISTAE MARIAE VIANNEY, CONFESSORIS, PAROCHI VICI "ARS".

Super dubio: An, stante approbatione duorum miraculorum, post indultam ab Apostolica Sede eidem Beato venerationem, tuto procedi possit ad solemnem ipsius Canonizationem.

Inquirenti et consideranti quomodo acciderit, ut prae nomine, quod Beatus Ioannes Baptista Maria Vianney fuit sortitus, cum sacri Baptismatis undis est ablutus, notius et vulgatius illud evaserit quod *Parochum vici "Ars"* eum designat cunctisque manifestum facit atque mirabilem, aptior alia non occurrit ratio quam quae suum nanciscitur fundamentum in diligentissime atque ad exemplum gesti muneris diuturnitate. Per cunctos siquidem integri sui sacerdotii annos, qui tres supra quadraginta adnumerantur, animarum procurationi iugiter constanterque ille institit. Neque hoc solum, sed, quod maius atque praestantius, temporis haec diuturnitas mirum in modum coniuncta fuit cum muneris ipsius arduitate cumque eiusdem singulari excellentia atque conspicuo et copioso Christi fidelium fructu. Revera Beatus Ioannes Baptista Maria vix sacerdotio initiatus ad extremam usque senescentis suae vitae horam, *forma gregis factus ex animo,* eximium se probavit pastorem animarum, verbo et opere potentem, dono consilii et sanctitate insignem; ideoque adeptus dicendus est gloriam in conversatione gentium, et gloriam eo splendidiorem, quo laboriosior eiusdem palaestra fuit et quo Sanctorum exemplis minus illustrata.

Quapropter, cum de approbatione miraculorum, quae pro illius tunc venerabilis Servi Dei solemni impetranda Beatificatione fuerant proposita, actum est, sa. me. Pius Papa X facere non potuit, quin ingens, quod experiebatur, suum promeret

gaudium, illudque augustissimis hisce significaret verbis, quae ad maius Causae decus atque ornamentum praestat exhibere: *Quanta autem animi laetitia afficiamur ob solemne Decretum, quo miracula legitime comprobantur, intercedente Venerabili Ioanne Baptista Vianney, a Deo patrata, et ad eius Beatificationem rite proposita, haud sane valemus apte verbis significare. Nihil enim nedum Nobis, qui parochiale officium per tot annos volenti animo sustinuimus, sed et cunctis catholici orbis curionibus iucundius et fructuosius contingere potest, quam ut eidem Venerabili Parocho honores Caelitum Beatorum iam patescant; eo vel magis quod huiusmodi ipsius gloria in omnes animarum ministerio addictos redundabit. Oh! faxit Deus, ut quotquot sunt parochi Venerabilem Vianney sibi in exemplum assumentes, eximiam illam addiscant pietatem, quae tacita quadam eloquentia ita ad se animos movet et rapit, ut nullus ei verborum strepitus, nulla orationis copia omnino comparari queat. Prae oculis Ioannem Baptistam Vianney habentes parochi eam sectentur caritatem, quae animarum pastores ad vitam ipsam despiciendam paratos promptosque efficiat. Huiusmodi profecto caritate incensi, neque probris, neque irrisionibus, neque vinculis, neque alio quovis molestiarum genere deterriti, maiori Dei gloriae provehendae, strenueque pro ovium salute decertandi numquam finem facient. In vita tandem Venerabilis Vianney quotquot sunt parochi maiores sumant vires, ut colant, plantent, evellant atque aedificent; ita sane ut voce sua atque exemplo ad virtutes sectandas facilius alliciant et ad vitia exsecranda Christi fideles excitent atque impellant.*

Neque, solemnem Beatificationem quum fuerit assequuta, diu subsistere coacta fuit lectissima et acceptissima haec Causa; quandoquidem novis interim editis de caelo signis ac portentis, eaque inter, binis, quibus opus erat, selectis et probatis miraculis, sicut praeclaro documento exstat apostolicum non ita pridem eisdem duobus super miraculis editum promulgatumque Decretum, id omne, quod pro formali obtinenda Canonizatione iussu praescriptoque legis servandum erat, recte riteque servatum fuisse constat. Factum propterea est, ut Ioannis Baptistae Mariae Vianney Beatificationis et Canonizationis causa, quae, Summo Pontifice sa. me. Pio Papa IX, suum apud Apostolicam Sedem sumpserat exordium, cum nempe, anno millesimo octingentesimo septuagesimo secundo, ab eodem

Summo Pontifice, quam introductionis Causae vocant, signata fuit Commissio, post integrum, quod, temporis spatio maiore saeculi dimidio, peragrandum sibi fuerat, emensum confectumque iter, suprema Sanctissimi Domini nostri Pii Papae XI apostolica auctoritate, summum Canonizationis fastigium, hoc recurrente anno sancto, beneque adiuvante et auspicente Deo, erit faustissime adeptura. Haec sane omnia, quippe quae eo potissimum spectant, ut rei gerendae muturitatem et opportunitatem magnopere suadeant et commendent, plenam in lucem afferenda erant in hac postrema iudicialis ordinis actione, in qua totius Causae iuridica perficitur et absolvitur cognitio.

In generalibus idcirco sacri huius Ordinis comitiis, quae, die secunda huius currentis mensis decembris, coram Sanctissimo Domino nostro celebrata sunt, proposito per Reverendissimum Cardinalem Antonium Vico, causae Relatorem, Dubio: *An, stante approbatione duorum miraculorum, post indultam ab Apostolica Sede Beato Ioanni Baptistae Mariae Vianney venerationem, tuto procedi possit ad solemnem ipsius Canonizationem?* omnibus, qui convenerant, tum Reverendissimis Cardinalibus tum Patribus Consultoribus haec una eademque suffragatio fuit: *tuto procedi posse.* Verumtamen Sanctissimus Dominus noster, cunctos admonuit suffragatores adhuc precibus instandum esse apud Deum, ut divino lumine illustratam supremam Suam proferret sententiam. Quumque postmodum mentem Suam manifestam facere statuisset, hodiernam designavit Dominicam diem, qua Sanctorum *Innocentium* recolitur festum, cuius quidem festi inde omnis provenit ratio omnisque inde promanat dignitas, quod iidem Sancti *Innocentes primi pro Christo et loco Christi mortui sunt,* uti apposite monet Benedictus XIV (*De Servorum Dei Beatificatione et Canonizatione Beatorum,* lib. I, cap. XIV, n. 15), eumque iam praecesserat Angelicus Doctor, quippe cuius, huc pertinens, haec sententia prostat: "Ad primum ergo dicendum quod quidam dixerunt quod in *Innocentibus* acceleratus est miraculose usus liberi arbitrii, ita quod etiam voluntarie martyrium passi sunt. Sed quia hoc per auctoritatem Scripturae non comprobatur, ideo melius dicendum est quod martyrii gloriam, quam in aliis propria voluntas meretur, illi parvuli occisi per Dei gratiam sunt assecuti. Nam effusio sanguinis

propter Christum vicem gerit baptismi. Unde sicut pueris baptizatis per gratiam baptismalem meritum Christi operatur ad gloriam obtinendam, *ita in occisis propter Christum meritum martyrii Christi operatur ad palmam martyrii consequendam"* (2^a 2^a quaest. 124, art. 1). Itaque Sanctissimus Dominus noster, devotissime perlitato Eucharistico sacrificio, ad Vaticanas Aedes arcessiri volit Reverendissimum Cardinalem Antonium Vico, Episcopum Portuensem et S. Rufinae, sacrae rituum Congregationi Praefectum causaeque Relatorem, una cum R. P. Angelo Mariani, Fidei Promotore generali, meque insimul infrascripto Secretario, eisque adstantibus, solemniter edixit: *Tuto procedi posse ad solemnem Beati Ioannis Baptistae Mariae Vianney Canonizationem.*

Hoc autem Decretum publici iuris fieri, in acta sacrae rituum Congregationis referri Litterasque Apostolicas sub Plumbo de Canonizationis solemnibus, quandocumque Sanctissimo Domino nostro placuerit, in Basilica Vaticana celebrandis, expediri iussit quinto calendas ianuarias anno MDCCCCXXIV.

✠A. CARD. VICO, Ep. Portuen. et S. Rufinae,
S. R. C. Praefectus.

L. ✠ S.

Alexander Verde, *Secretarius.*

DIARIUM ROMANAE CURIAE.

PONTIFICAL APPOINTMENTS.

4 June, 1924: Monsignor William Farrell of the Diocese of Wichita, Domestic Prelate of His Holiness.

16 June: Monsignori Charles Mugan, John Vranek, and Ferdinand Peitz, of the Archdiocese of Omaha, Domestic Prelates of His Holiness.

24 October: Monsignor Augustine Joseph Rawlinson, of the Diocese of Indianapolis, Domestic Prelate of His Holiness.

28 November: Samuel Castner, Jr., of the Archdiocese of Philadelphia, Private Chamberlain of Sword and Cape supernumerary of His Holiness.

1 December: Monsignori Guido Duane Hunt, Henry Wientjes, and Michael Sheehan, of the Diocese of Salt Lake, Private Chamberlains supernumerary of His Holiness.

12 December: The Right Rev. Vincent Taylor, of the American Congregation of Benedictines, elected by the Chapter Regular of the Order to the Abbacy *Nullius Dioeceseos* under the title, Our Lady of Help, confirmed by decree of the S. Congregation of Consistory.

18 December: The Right Rev. Thomas Wulstan Pearson, of the English Congregation of Benedictins, nominated in Sacred Consistory Bishop of the newly created Diocese of Lancaster, suffragan of Liverpool, England.

23 December: Monsignori Patrick Farrelly and Joseph C. Bessette, of the Diocese of Providence, Protonotaries Apostolic *ad instar participantium.*

23 December: Monsignor James Driscoll of the Diocese of Ogdensburg, Domestic Prelate of His Holiness.

28 December: Monsignor Anton Bove, of the Diocese of Providence, Domestic Prelate of His Holiness.

30 December: Messrs. Francis Alexander Anglin, Philip Pelletier and Rudolph Lemieux, of the Diocese of Ottawa, Commanders of the Order of St. Gregory the great, civil class.

12 January, 1925: Lord Edmund Bernard FitzAlan Howard, Viscount FitzAlan of Derwent, receives the Grand Cross of the Order of Pius.

13 January: Monsignor William Kerrigan, of the Diocese of Mobile, Domestic Prelate of His Holiness.

14 January: Mr. Thomas Oswald Williams, of the Archdiocese of Birmingham, Commander of the Order of St. Gregory the Great, civil class.

23 January: Monsignor William Kirwan, of the Diocese of Southwark, Domestic Prelate of His Holiness.

Studies and Conferences.

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

SACRED CONGREGATION OF THE COUNCIL publishes a letter to Ordinaries on religious instruction of the young.

SACRED CONGREGATION OF RITES advances the canonization of the Blessed John Baptist M. Vianney, Curé of Ars, to its final stage.

ROMAN CURIA announces officially some recent Pontifical appointments.

ON THE TIME OF OUR LORD'S LAST PASSOVER AND CRUCIFIXION.

It is well known that there obtains a great uncertainty in regard to the exact chronology of these most important events in Gospel history. Among the ancient teachers of the Church we find no trace that they felt any difficulty in respect to the Gospel accounts; or were at all uncertain as to the time when Jesus celebrated the last Passover with His disciples, and afterward suffered. Indeed the Easter controversy, in the earliest period of the Church, manifestly shows that on this point the Eastern and Western Churches were entirely of one opinion. It is necessary first of all to approach this subject intelligently, to gain some clear ideas and establish some fixed principles, according to which the accounts of the four evangelists on this point of history are to be understood and estimated.

What then does Moses first direct in regard to the Passover? In Leviticus we read: "The first month, the fourteenth day of the month at evening is the phase of the Lord: And the fifteenth day of the same month is the solemnity of the un-

leavened bread of the Lord. Seven days shall you eat unleavened bread. The first day shall be most solemn unto you, and holy: you shall do no servile work therein. But you shall offer sacrifice in fire to the Lord seven days. And the seventh day shall be more solemn, and more holy: and you shall do no servile work therein." The same statute is repeated, almost in the same words in the twentieth chapter of Numbers. In this law, two days are definitely distinguished, and for each a particular meal is appointed. The fourteenth day is not the festival, nor even the first day of the festival, but the passover. The fifteenth day is the festival, which is to be holy, the festival of unleavened bread, when for seven days unleavened bread was to be eaten. On the fourteenth, the paschal lamb was to be eaten; and from the fifteenth onward, unleavened bread for seven days. In strict accordance with this law, the succession of days and of the different meals is historically described in the Book of Josue, fifth chapter: "The children of Israel kept the phase on the fourteenth day of the month at evening, in the plains of Jericho: and they ate on the next day unleavened bread of the corn of the land."

What then is "Pascha"? According to the above, it signifies not only the paschal lamb which was killed and eaten on the fourteenth but also the festival connected with it, which began on the fifteenth, and with which began the seven days on which unleavened bread was to be eaten. Hence, therefore, "Pascha" is in the Gospels the general name for both these days and also the days following the fifteenth, or the festival. Josephus, likewise, whenever he has occasion to speak of these days, so important to his nation, commonly subjoins the explanation: "The festival of unleavened bread, which is called Pascha, passover;" coinciding entirely with Luke 22:1: "The feast of unleavened bread which is called the pasch." The name passover, then, was applied more particularly to the festival; the first (fourteenth) day belonged indeed to the passover, but strictly speaking made no part of the proper festival; and hence Josephus sometimes reckons only seven, and sometimes eight days to the passover. This first day, in accordance with the purpose to which it was devoted, is called "the day of the unleavened bread on which it was necessary that the pasch should be killed," and "the first day

of the unleavened bread". In a special sense, however, "Pascha" signifies the paschal lamb, the paschal supper, whenever these are spoken of, and not the day on which repast was held; so much is clear in the Gospels of Matthew, Mark and Luke.

But the chief question is: When—at what hour of the fourteenth day of Nisan, was the paschal lamb eaten? The Jews reckoned their day from sunset to sunset. According to Leviticus and Numbers the passover was to be celebrated on the fourteenth day of Nisan between the evenings (the Jews reckoned two evenings, the first about the ninth hour till sunset; and the second after sunset), between the preceding and the following day—that is, at the moment of sunset when the new or fourteenth day began. Had the law referred to the close of the fourteenth day, it would have implied the beginning of the fifteenth; the fourteenth day would mean nothing; the fourteenth would be the fifteenth, and this again the sixteenth, and so on; there would be no chronology in the whole Jewish history. But where in the whole world was there ever a celebration, fixed to take place on a certain definite day, which was held only at the very last moments of that day, or in such a manner as to fall not only mostly, but wholly, within the following day? The incorrectness of this opinion is rendered most strikingly palpable by a comparison of the statute in respect to the passover, in Deut. 16:6, "Thou shalt immolate the pasch in the evening, at the going down of the sun." At the beginning, therefore, and not at the end of the fourteenth day, was the paschal lamb to be killed and eaten, and as the testimony of Josephus shows incontrovertibly. "God commanded Moses", he says, "to direct the people to have a lamb in readiness on the thirteenth of Nisan, against the fourteenth." He speaks just as clearly, though not so definitely, in another place: "On the fourteenth of Nisan, we celebrate yearly, according to custom, the paschal meal in companies," in such a way that nothing of the victim remains over to the next morning; and then on the fifteenth day, the passover is followed by the festival of unleavened bread. As now, the Jews began the new day at sunset, this fifteenth day of course, which followed the preceding one, must also have begun at sunset; and from the time of eating the lamb on the fourteenth

up to this fifteenth, on which the festival immediately followed, a full day must have intervened—that is, the paschal meal must have been held at the beginning of the fourteenth of Nisan. The fourteenth of Nisan between the evenings, consequently, is that point of time when the thirteenth day closed with the going down of the sun, and the fourteenth day began; and this day continued again to the same point, the beginning of the fifteenth, and was appointed by law as the day of celebrating the paschal meal.

If we follow the accounts of the history of the Passion according to St. John, Jesus partook with His disciples of the paschal lamb, as the law ordained and the Jews were wont to do, on the day before the festival of unleavened bread, in the first hours of the fourteenth day of Nisan; in the night following this meal Jesus was arrested; on the morning following this night, and consequently (since the festival of the passover began on the eve of the fifteenth) on the day of preparation for the festival, He was condemned and crucified; and on the afternoon of the same day, in the preparation of the sabbath, upon which the first festival fell, and consequently after the ninth hour of the day, He was taken down from the cross and laid in the tomb. All this followed in the interval of one day, the fourteenth of Nisan, from its commencement at sunset till toward its closing hours before the sunset which ushered in the fifteenth; in our way of reckoning, from the evening of Thursday till toward the evening of Friday.

How now do the other evangelists accord with the accounts of St. John? According to St. Luke's narrative, Jesus ate the paschal lamb with His disciples, in the first hours of the fourteenth day of Nisan; was arrested in the night after this supper; on the following day was crucified, expired, and was buried at the approach of the sabbath; and since at all times, the festival followed the fourteenth, and commenced on the fifteenth, so according to St. Luke also, the sabbath and the first day of the proper festival fell together. All took place from the beginning of the fourteenth of Nisan till toward the close of the same day, that is, from the evening of Thursday till toward the evening of Friday.

Matthew and Mark likewise exhibit their usual coincidence in their accounts of our Lord's last passover; except

that the latter adds a few clauses in order to specify the time more definitely. The date of the paschal supper as given by SS. Matthew and Mark has apparently the most difficulty, and seems least of all to accord with the reckoning of St. John. Yet after all it harmonizes entirely with the accounts of John, of Luke, and with Josephus. We must however not forget that the Gospels were composed by men without scientific culture, who spoke and wrote in everyday language, and are to be understood accordingly.

According to the accounts of Matthew and Mark, and indeed according to all the evangelists, Jesus held the paschal meal with His disciples, conformably to the prescriptions of the law and the custom of all the Jews, in the beginning of the fourteenth of Nisan; in the night succeeding this meal He was arrested; on the morning following was condemned and crucified; He expired and was buried on the eve or preparation of the sabbath toward the end of the fourteenth of Nisan; and all this took place according to our mode of reckoning, in the interval from the evening of Thursday till toward the evening of Friday. St. John relates the circumstances like all the other evangelists; except that here, as in the other parts of his gospel generally, he specifies the dates with more exactness, and carefully distinguishes the days even to the hours. In this we recognize the attentive observer and the eye-witness. So that the existing confusion could not possibly have arisen in regard to this section of history, had the proper degree of credit been attributed to his testimony, and he himself had been estimated for what he really is, the author of the chief gospel of the Christian dispensation.

The explanation here given of the gospel history of our Lord's passover presents itself spontaneously, as the result of the credible and incontestable accounts of Moses, the evangelists, and Josephus; without any forced or artificial interpretation of single words or phrases; and it removes all those stones of stumbling which have been thought to exist, either in the narratives of particular evangelists, or in the comparison of them with one another. The explanation given accords with the ancient tradition which still survives in the customs of the Christian Church, viz. that the festival of Pentecost, which always fell upon the same day of the week as the second day of

the passover festival, occurred for the first time in the Christian Church on Sunday. For if, according to our view, the fifteenth of Nisan, which began Friday evening and continued till Saturday evening, was at the same time the Jewish sabbath and the paschal festival, then the second day of the festival, beginning with Saturday evening, was Sunday; and consequently the first day of Pentecost fell also on Sunday. There is therefore no ground to cast suspicion on this very ancient tradition in order to get rid of the discrepancy arising out of the common view of the question.

Finally, when Irenaeus the disciple of Polycarp relates, in the first Easter controversy between the Oriental and Occidental churches, in the second century, Polycarp appealed to the fact that Jesus partook of the paschal lamb for the last time along with the Jews; and affirms that he himself had received this account, as well as the custom of celebrating the passover yearly among the Jews, from the apostle St. John, he did not assuredly make his appeal to the oral instruction alone received from St. John, but naturally also from his gospel.

SACERDOS NICODEMUS.

SUSPENSION OF FACULTIES FOR ABSOLVING FROM CASES RESERVED TO ORDINARIES.

To the Editor, THE ECCLESIASTICAL REVIEW,

Fr. Vitali's opinion that faculties for absolving from cases reserved to Ordinaries are suspended by the Constitution, *Ex quo primum,* seems at first glance to be in complete accord with the plain and evident meaning of the words he cites from that Constitution. But a closer study of the text and context of the Constitution might well lead one to believe that there are grounds at least for some prudent doubt, if not for a convincing argument to the contrary.

In the first place the Constitution does not speak of cases reserved to the Ordinary but of cases reserved "Nobis et Apostolicae Sedi". The next words "relaxandi censuras" likewise made no mention of the Ordinary. Therefore from the text itself one might doubt that there was any question of suspending faculties for absolving from cases reserved to the

Ordinary. In fact without rashness or temerity one might go a step farther and say flatly that the Constitution, *Ex quo primum* is not concerned with such cases. In so doing he would be supported by the authority of *Il Monitore Ecclesiastico* (July and Aug. 1924, p. 250, N. 15) and of Vermeersch (*Periodica,* Nov. 1924, p. 141). I have not that volume of *Il Monitore* at hand but can quote the passage referred to from memory with sufficient accuracy. "Suspenduntur facultates absolvendi a casibus reservatis Sanctae Sedi, *non Episcopis.*" Vermeersch writes as follows: "Facultas absolvendi 'etiam a casibus Nobis et Apostolicae Sedi reservatis' per se complectitur facultatem absolvendi a casibus Ordinario a jure reservatis. Verum hic, cum non suspendatur nisi quantum sit etiam ad casus S. Sedi reservatos, indultum absolvendi a casibus jure Ordinario reservatis non suspendi videtur. Sic etiam *Monitore,* n. 15, p. 250. Indulta relaxandi censuras etiam de solis censuris S. Sedi reservatis intelligi debent."

Moreover, there would seem to be little reason for the Holy See concerning itself with such cases reserved to the Ordinary, for the penitent who is affected by such reservations could easily obtain absolution directly or indirectly from the local Ordinary, and would therefore have no special incentive for going to Rome for absolution. With regard to cases reserved to the Holy See the matter is quite different and by suspending faculties exercised in virtue of a privilege or an indult the penitent who is in position to do so would have a strong inducement to go to Rome.

That this has hitherto been the mind of the Holy See in suspending faculties during the Jubilee seems quite evident from the fairly general accord of moralists on this point. Those whom I have looked up are silent on this point or in agreement.

Noldin, *De Sacr.* (1923), p. 390; "Facultas absolvendi a casibus et censuris *Romano Pontifice reservatis.*"

Genicot (Salsman, 1922), vol. II, p. 384: "Non omnes facultates a S. S. concessae, sed quae ad quattuor haec capita pertinent: (1) ad absolutionem casuum qui cum vel sine censura sint *S. Sedi reservati;* (2) ad commutationem votorum" etc.

Ferreres, *Theol. Moral.* (1918) vol. II, 482: "Suspenduntur facultates (a) absolvendi a casibus Apostolicae Sedi reservatis . . . . (d) Facultas absolvendi a casibus et censuris Episcopo reservatis a jure, probabiliter non suspenditur hoc tempore etc."

That it is the intention of the Holy See in the present instance to adhere closely to established practice is evident from the second paragraph of the Constitution, "ut decessores Nostri simili in causa decreverunt".

Furthermore, relying on this same principle, that the Holy See is adhering to established practice in making regulations for the Jubilee, we may state with considerable confidence that Regulars under certain conditions may use their faculties for absolving in Papal reserved cases. Before the Jubilees of 1900 a *dubium* was proposed to the Sacred Penitentiary regarding the suspension of faculties granted to Ordinaries and confessors by the Sacred Penitentiary. In the response given 21 December, 1899, the Sacred Penitentiary seems to have gone beyond the scope of the *dubium,* and to have made a sweeping declaration that this suspension of faculties does not affect those penitents who at the time of confession, in the judgment of the Ordinary or the confessor, can not here and now go to Rome. As this would be the condition of practically any penitent in this country, it would seem that a Regular could generally make use of his faculties for absolving from Papal reserved cases. This is also the opinion of Ferreres, *Theol. Moral.,* vol. II, p. 483: "Igitur tempore Jubilaei *nulla* datur suspensio facultatum erga eos poenitentes, qui tempore confessionis, seu intra breve tempus, Romam petere nequeunt sine gravi incommodo, quamvis illud iter postea facere posse credatur." He also cites in favor of this reasonable opinion *Il Monitore,* vol. ii, p. 464.

I subjoin the dubium and response as found in the *A. S. S.,* vol. 32, p. 320: "A pluribus locorum Ordinariis et Confessariis propositum est huic S. Poenitentiariae dubium: An suspensio facultatum facta per Bullam Quod Pontificum editam pridie kalendas Octobris anni 1899 ratione Jubilaei, comprehendat, nulla facta exceptione, facultates in folio typis impresso, a S. Poenitentiaria Ordinariis et Confessariis concedi solitas pro foro interno?

"Sacra Poenitentiaria, facta relatione SSmo. Domino Nostro Papae Leoni XIII, declarat *suspensionem hanc* non extendi ad poenitentes illos, qui tempore confessionis, judicio Ordinarii vel Confessarii, sine gravi incommodo hic et nunc ad Urbem accedere nequeunt.

"Datum Romae in S. Poenitentiaria die 21 Dec. 1899."

To sum up. The statement in the Constitution *Ex quo primum* is general and sweeping and must be interpreted in accordance with restrictions set forth in the Constitution itself and in accordance with established practice regarding Jubilee regulations, which the Holy See professes to follow. In the beginning of the section on suspension of faculties the Constitution makes no mention of cases reserved to the Ordinaries, but simply mentions cases reserved "Nobis et Sanctae Sedi". In the second paragraph of the Constitution is stated the intention to follow established practice, "ut decessores Nostri simili in causa decreverunt". According to approved authors, the suspension of faculties did not and does not refer to cases reserved *a jure* to the Ordinary. Finally, in view of the response of the Sacred Poenitentiary, 21 December, 1899, its evident meaning and its interpretation by approved authors, faculties even for cases reserved to the Holy See are not suspended as regards penitents who can not go to Rome without grave inconvenience.

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THE LATIN CATHOLICS IN PALESTINE.

An up-to-date survey of the facts concerning the control of the traditional sites in Palestine rendered sacred by the Birth, Death and Resurrection of our Divine Lord is presented in a new publication of the English Catholic Truth Society under the title *The Question of the Holy Places.* Recent events and circumstances have, as the evidently well-informed writer says, aroused fresh interest in this matter. These recent events point to an organized effort on the part of an Anglican-Orthodox *entente* to have the ancient rights of the Latin Church and its chief representatives, the Franciscans, turned into schismatic and sectarian claims. To this end a

thoroughly organized pro-Greek campaign is being conducted, especially in the United States. Of this the "Committee on the Preservation of the Sacred Places in the Holy Land," under influential Protestant auspices, and the recent Anglican Pilgrimage to the Holy Sepulchre, are indications. The collections taken up in our churches for the conservation of the Holy Places in Palestine may give priests the opportunity to throw light on the subject and counteract the injurious campaign.

To understand the situation one must go back to the beginnings of the Latin guardianship after the Moslems had taken possession of Jerusalem in 637. For two and a half centuries from that time down to the reign of Charlemagne the rights of the Christians were recognized and in a manner guaranteed by the Khalifs. When in 1099 the Crusaders took possession of Jerusalem a Latin patriarchate was established in place of the Greek, and to the Canons Regular of St. Augustine, and in a measure the Benedictines, was entrusted the custody of the various shrines. In 1187 the Holy City was recaptured by the Turks under Saladin, and Orthodox patriarchs came back. After that, until the beginning of the fourteenth century there is no clearly defined record regarding the charge of the sanctuaries, although the Franciscans are known to have been active at that date as missionaries in the Holy Land. The *Chronica Generalium* of the Order shows, however, that under a concordat between the sovereigns of Italy and the Sultan of Syria and Egypt the Franciscan Fathers were given permanent domicile in the church of the Holy Sepulchre, with the right to carry on sacred worship. This concession was ratified by Pope Clement VI, on behalf of the Latins. Meanwhile Georgians, Greeks, Armenians, Jacobites, Syrians, Copts, Abyssinians, and Nestorians were allowed to carry on their respective religious functions without friction.

During the whole period from 1335 to 1633, the Franciscans were known to have had exclusive possession of the important and larger part of the Basilica of the Resurrection, together with the Chapel of the Holy Sepulchre. Throughout these centuries the Greeks, as the firmans and other official documents show, had no rights beyond worshipping in the ancient choir of the Canons of the Holy Sepulchre. Nevertheless all

during that period they are on record as having agitated for possession, and in these efforts through false documents they succeeded until the forgery was exposed. At the end of the seventeenth century their Patriarch Dositheus practically obtained from the Sultan Mohammed IV the ejection of the Latins, until the Poles under Sobieski, with the aid of the Venetians, overcame the Ottomans and forced a new covenant which restored the Friars Minor.

In 1757 a fresh attempt was made by the Greeks to deprive them of possession. This aroused the European Christian nations to protest. Not, however, until 1811, through the influence of France and Austria, were the prior rights of the Latins acknowledged. Later on Russia began its systematic attempt to instal the Greek orthodox clergy as chief guardians of the Holy Places. These attempts eventually brought on the Crimean war. After Russia was defeated the European Powers met at Paris, in 1856, for the settlement of peace. But here nothing was effected. They met again at Berlin in 1878, where the Russo-Turkish Peace Treaty was to be revised with reference to the Palestinian question. This meeting was supposed to guarantee the preservation of the *status quo* before the war, recognizing the superior rights of the Latins in the care of the Holy Places. The regime inaugurated under the Ottoman rule had at the same time provided for a *modus vivendi* between the different bodies of religious who were regularly to officiate in the Basilica of the Holy Sepulchre. These bodies consisted of Latins, Orthodox, Armenians (schismatics), Jacobites, Copts, and Abyssinians.

The world war brought the subject of relative rights of the Christian communities again to the foreground under the new political adjustments. The Peace Conference at Paris in 1919 passed the settlement on to the Power selected by the Allies as the Mandatory for Palestine of the League of Nations. To safeguard the Catholic rights the Holy See in May of 1922 made due representations of its attitude on the subject to the Council of the League. Meanwhile the agitations above referred to in so far as they indicate an alliance between the Greek Orthodox and Protestant sects, render the clear recognition of the Latin claims in the public estimation difficult. These claims concern our religious communities active in

Palestine at present generally, but they affect chiefly the Order of Friars Minor and are sufficiently plain as embodied in a diplomatic note presented to the Sublime Porte in 1850 by the French Minister at Constantinople. That Note represents the *status quo* at which the Allies aim and by which the Franciscans desire that the question of the Holy Places be now settled. It is founded on justice as well as on equity, as proved by the centuries-old tradition and innumerable authentic documents, conceding their rights. It is hoped that the political judges will not ignore these titles of justice and prescription for the sake merely of conciliating the influential agitators who are newcomers on the scene.

INDISSOLUBLENESS OF NON-CATHOLIC MARRIAGES.

To the Editor, THE ECCLESIASTICAL REVIEW,

The decree of the Holy Office[1] dissolving a marriage between two non-Catholics, one baptized and the other unbaptized, has apparently created no little confusion in many minds. Some find in it an extension of the Pauline Privilege; others a new interpretation of the impediment of disparity of worship; others again, an official illustration of the solution of doubts in favor of the Faith by application of Canon 1127, which would open the door for the dissolution of almost any non-Catholic marriage.

Did the Holy Office mean to cause such a revolution in canon law? At this writing the text of the decree has not appeared in the *Acta Apostolicae Sedis*. We may, however, at least for the sake of argument, accept it as legally authentic and fulfilling all conditions to form jurisprudence. Nor have the motives for the decision and the *votum* of the Consultors been so far published; but this does not matter so much, since it is the decree itself, not the reasons given for it or, as canonists say, the *pars dispositiva* rather than the *pars narrativa*, that we must take into account.

Obviously we have here not a law or doctrinal declaration but simply a particular decision, an answer to a very definite question, the solution of an individual, concrete case. Directly it applies exclusively to the case proposed to the Congre-

[1] November, 1924; ECCLESIASTICAL REVIEW, Feb. 1925, p. 188.

gation. Indirectly it may help in the solution of strictly and certainly similar cases, not in that of those that would notably differ from it. The answer contains an authoritative interpretation of the principles involved in it, but of no others.

Now in the text of our decree nothing points to an exercise of the Pauline Privilege, or to an interpretation of the impediment of disparity of worship, or to an application of Canon 1127 and of the favor of law enjoyed by the Privilege of the Faith.

In our case the marriage is dissolved by action of the Pope before the party concerned even receives baptism. In the use of the Pauline Privilege no papal intervention is needed for the breaking of the marriage bond; the Pope may, for example, intervene to dispense from interpellations, but his action does not dissolve the marriage contract; this continues to hold till the party receives baptism and forms a new valid union (Can. 1126). Thus in the case of a marriage contracted in 1914 between a certainly unbaptized and a doubtfully baptized non-Catholic the Holy See did not dissolve the marriage, nor declare it invalid, but simply dispensed from the interpellations should they be necessary, that is, should the baptism prove null and application of the Pauline Privilege become the normal way of securing the freedom of the convert.[2]

There is not, and there could not be in the decree under consideration, any question of the impediment of disparity of worship, since the marriage in the case is one between two non-Catholics, contracted in 1919; the impediment certainly did not exist.

Neither does the decree involve an application, or contain an implicit interpretation, of Canon 1127, which permits the solution of doubtful cases in favor of the Faith; for the reason that the decision as it stands does not disclose any element of doubt in the case nor suggest the existence of any doubt as the condition for the sentence. The baptism of one of the parties and the non-baptism of the other, together with the bond that unites them, appear as facts. The absence of qualification warrants us in taking them as real and valid. The supposition that in favor of the Faith the Sovereign Pontiff would have made use of a doubtful power to dissolve a con-

[2] Eccl. Review, Oct, 1924, p. 405.

tract indissoluble by divine right is also without foundation in the text of the decree, improbable in itself and little to the point, since Canon 1127 has its application in the exercise of the Privilege of the Faith which the reasons given before exclude in our case. Canonists rather accept acts of the Holy See as evidence of the power they require.

The decree, therefore, involves no interpretation of the principle: "in re dubia Privilegium Fidei gaudet favore juris".

What we should think of a marriage between two doubtfully baptized non-Catholics or between one doubtfully baptized and one certainly baptized or certainly unbaptized, before or after 1918; what could be done in case one would wish to enter the Church—the decree of the Holy Office does not answer these questions, nor throws any light upon them, except possibly in a very indirect manner.

Do baptized non-Catholics in case of conversion enjoy the presumption of law in favor of the Faith; that is, may we apply Canon 1127 to converts from heresy or schism as well as to converts from infidelity? Some canonists answer in the affirmative, but they can find for their view little if any support in the Code (Can. 1119, 1120) and certainly none in this decree of the Holy Office, for it grants the dispensation at the request of and directly in favor of the unbaptized party.

The importance of the decree then lies elsewhere. As is well known, many canonists deny, while others maintain, the sacramental character of the marriage of a baptized with an unbaptized party. The Holy Office in our decree calls such a marriage a natural contract and treats it as one dissoluble by papal authority, therefore as a merely legitimate marriage, not as a *matrimonium ratum* which, consummation having presumably occurred, would be absolutely indissoluble.

Again, canonists generally affirm the power of the Pope to dissolve merely legitimate marriages without application of the Pauline Privilege; but some question the existence of such a power; and all seem to agree that, at any rate, the Pope does not make use of it, at least directly. By the present decree the Pope does directly dissolve a legitimate marriage, an act which implies possession of the necessary power and the disposition to use it; how freely and on what conditions must remain for the Holy See to determine.

The extension by the Code (Can. 1125) of the Constitution *Altitudo* of Paul III, of *Romani Pontificis* of S. Pius V, of *Populis* of Gregory XIII, to all countries situated in the same conditions as the few to which they had originally been granted, pointed to a more general, at least indirect, exercise of pontifical authority over merely legitimate marriages.

Moreover, the suppression of the impediment of disparity of worship for non-Catholics must naturally multiply among them valid marriages between baptized and unbaptized persons; and this in turn multiplies the marriages which may stand in the way of conversion without the possibility of removing the obstacle by application of the Pauline Privilege. Dissolution by direct action of the Pope may afford the needed remedy for this new situation.

In our case the Holy See pronounces the dissolution at the request of and in favor of the unbaptized party. If the request had come from the baptized one, could the answer have been the same? One may argue that the person of the petitioner can not change the power of the Church over a merely natural contract. It might perhaps be argued too in the case of a marriage contracted with a dispensation from the impediment of disparity of worship, that since the dispensation does not alter the nature of this marriage which remains a merely natural contract, the Church could dissolve it also. These reasonings may have much or little force. The decree of the Holy Office neither confirms nor disproves them. It does grant the dispensation in favor of the Faith, but this may express only the motive of the concession, the reason for the exercise of this power, not the condition for its existence or valid use. The Holy See can dispense from a *matrimonium ratum et non consummatum* without any reference to the privilege of the Faith, because such a marriage lacks the firmness of one *ratum et consummatum*. Likewise Gregory XIII [3] claims authority to dissolve legitimate marriages because they do not enjoy absolute indissolubility. Whether the Holy See would use so extraordinary a power for any other reason than *in favorem Fidei* is another question to which declarations at hand supply no answer.

[3] *Populis*, 25 January, 1585.

It may be noted furthermore that our decree dissolves the marriage before the baptism of the petitioner, as a natural contract, a *matrimonium legitimum* and, we may presume, *consummatum*. By the baptism of the party it would have become *ratum* and hence *consummatum et ratum*. No authority on earth can dissolve a marriage *ratum* and *consummatum;* can the Church dissolve one *consummatum et ratum?* Most likely she can, but our decree does not bear on this point.

To conclude. Without transforming a particular decision on a concrete case into an infallible *ex cathedra* decision, leaving no room for any further discussion, we may accept it as settling for us the controversies on the nature of a baptized to a non-baptized person and on the power of the Holy See to dissolve it. From the exercise of this power by the Roman Pontiff in one case we may conclude that he will perhaps use it in similar cases. Beyond this the decree of the Holy Office does not positively allow us to go. It gives no new faculties for the annulment of any marriage, nor does it furnish new ground for sentences of nullity. It merely opens up before us possibilities and lets us hope for solution by direct action of the Holy See of some cases which formerly canonists would have pronounced practically hopeless. When a valid marriage to a baptized non-Catholic stands in the way of a prospective convert's baptism, we may possibly obtain its dissolution.

This involves no change in the existing legislation, nor, properly speaking, in its interpretation, yet it may mark in Church discipline a development well worthy of notice.

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PRIVATE REQUIEM MASSES.

The rubrics concerning requiem Masses, contained in the general rubrics of the Missal (Title V), have been clarified and made more explicit in the "Additiones et Variationes" printed in the new Missal (since 1920) after the general rubrics. With some of these the ordinary priest does not have to concern himself, as they are a guide to the one who makes up his Ordo or Kalendarium, and he is safe, for instance, in saying the Missa quotidiana when and only when it

is there indicated as allowed. There is likewise no question about the three Masses which each priest is permitted to say on All Souls' Day, which Masses are to be said as printed in full in the new Missal.

With regard, however, to private requiem Masses "in die obitus seu depositionis, in die III, VII, XXX et anniversaria ab obitu seu depositione" and "pro die obitus", on days between the day of the death and the funeral or on first receiving notice of a death, the ordinary priest will often have to be his own rubricist or to look hastily for some explanation of just what is the Church's desire in these cases or what she forbids. Some such little help is here offered, taking the cases as they occur in the "Additiones et Variationes" (Title III "De Missis Defunctorum"), to which references will be given under the sign (rub.).

It might be well to note that the term "*private* requiem Masses" as here used is opposed to the funeral Mass ("Missa exsequialis") as well as to a "Missa cantata" with or without deacon and subdeacon. They are private inasmuch as void of any solemnity, though they may be said before a large congregation or at the request of some individual or body of people; but are "solemn" or "privileged" inasmuch as they are said "sub ritu qui duplici respondet".

I. In a *church* or a *public oratory,* as also in a *semipublic oratory* which serves in place of a church or a public oratory,[1] private requiem Masses (no restriction as to the number) may be said on a day when a funeral is there held, provided that the private Mass is said for the same person for whom the funeral Mass is offered. Such private requiem Masses, however, are forbidden on the following days (rub. 5, 6):

1. Sundays, even though Sunday's Office is not said;
2. Holy Days of Obligation, even those suppresssed;
3. All Souls' Day;
4. Doubles of 1st or 2nd Class, even transferred;
5. Privileged Ferial Days, i. e.,
   (a) Ash Wednesday,
   (b) Monday, Tuesday, Wednesday of Holy Week;

[1] Cf. Can. 1193 and the distinction added in rub. 5 between semipublic oratories which serve in place of a church or a public oratory and those which do not.

6. Privileged Vigils, i. e., of
   (a) Nativity,
   (b) Epiphany,
   (c) Pentecost;
7. Within Privileged Octaves, i. e., of
   (a) Nativity,
   (b) Epiphany,
   (c) Easter,
   (d) Ascension,
   (e) Pentecost,
   (f) Corpus Christi;

as also, of course, in the following circumstances, when not even a funeral Mass is allowed (rub. 12):

8. in churches or chapels where there is exposition of the Blessed Sacrament, during the whole time of such exposition;
9. whenever the conventual or parochial Mass would otherwise have to be omitted.

The Mass to be said is "Missa in die obitus seu depositionis Defuncti" (rub. 5), and it may be said before, during, or after the funeral.

II. In a *semipublic oratory* which serves in place of a church or a public oratory (rub. 5) private requiem Masses (no restriction as to the number) may be said on *any one day* of choice (unica die ad libitum) between the death and the burial, even though the funeral is not there held, provided that the private Mass is said for that person. Such Masses are forbidden on the same days as above, in I.

The Mass to be said is "in die obitus etc." and is not conditional on the presence of the body in the chapel or house, as below, in III, but may *not* be said on more than one day nor after the funeral (usque ad depositionem).

III. In a *semipublic oratory* which does not serve in place of a church or a public oratory (rub. 5; and cf. above, I) and in a *strictly private oratory* private requiem Masses (no restriction as to the number—unless, of course, otherwise restricted in a private chapel) may be said *every day* (quotidie) between the death and the burial, provided that the body is actually present in the house and the Mass is said for that person. Such Masses are forbidden on the same days as above, in I.

The Mass to be said is "in die obitus etc." and may be said by the same priest or by a different priest on each of the days.

IV. In a *church* or a *public*, a *semipublic* or, according to some authors, even a *private oratory* (in qualibet ecclesia, rub. 6) on the 3rd, 7th and 30th day after the death or burial or on the anniversary of either, as likewise on first learning of the death (no matter how long after the death), *one* requiem Mass may be said. It is to be noted that these days may be counted either from the day of the death or that of the burial and the day of the death or the burial *may* be counted as the first day. The day must be strictly the 3rd, 7th, 30th or anniversary, computing from either the death or burial, as above, to allow the use of this privilege. The Masses allowed at the end of rub. 6, on other than these days when on the 3rd, 7th etc. such private requiem Masses are prohibited, and those allowed in rub. 7, "in anniversariis late sumptis", *must be High Masses.* The Mass allowed on first learning of a death may be said on the most convenient day on which a Mass according to this number is not forbidden. Such Masses are forbidden on the same days as above, in I.

This rubric (no. 6) prohibits more than one requiem Mass on one day in the same church or oratory when said for the same person. It does not prohibit two or more such Masses if offered for different persons, each Mass complying with the requirement as to exact day (anniversary etc.).

The Mass to be said is "in die obitus etc." on the 3rd, 7th and 30th day (with special prayers at the end of this Mass) as well as on first learning of the death; for the anniversary a special Mass is given following this Mass in the Missal.

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THE USE OF THE SCAPULAR MEDAL.

Qu. Would you please give the regulations governing the use of the scapular medal in place of the cloth scapular?

Resp. The decree concerning the Scapular Medal is published in the *Acta Apost. Sedis*, Jan., 1911, pp. 22-24 (ECCLES. REVIEW, vol. XLIV, pp. 454-455; see also pp. 475 and 741; and vol. XLV, pp. 240, 383, 338).

1. The *cloth* scapular is to be used always unless it causes inconvenience, in which case the medal may be substituted.
2. Before using the medal, a person must have been enrolled in the scapular society, and must have been invested with a *cloth* scapular.
3. All scapulars ("exceptis quae Tertiorum Ordinum sunt propria") may be supplied by the scapular medal (not only the five well-known scapulars, but also those of the Sacred Heart, of Our Lady of Good Counsel, of St. Joseph, etc.).
4. It is enough to wear *one* medal for one, two, or more scapulars, but the medal must be blessed as often as it is substituted for different scapulars (e. g. five times for the five scapulars).
5. The medal must be made of metal having on one side the image of Christ and His Sacred Heart (not the Sacred Heart alone) and on the other side any representation of the Blessed Virgin.
6. The blessing may be given by any priest who is entitled to bless the individual *cloth* scapular. Hence if a priest lives in a district in which there is a house of the Carmelite Fathers, which limits the faculty of others to enroll persons, he cannot bless the medal to take the place of the Scapular of Mt. Carmel. He has the faculty to bless the medal only to represent those scapulars which he has the right to bless and impose.
7. One and the same medal must be blessed as often as the number of scapulars it is to represent.
8. The blessing is given by simply making the sign of the cross over the medal.
9. The different blessings may be given at different times and by different priests having the faculty, and the blessing may be given in the absence of the person who is to wear it.
10. The medal must be constantly worn on the person ("super propriam personam"), either on a chain or string around the neck, or in the pocket, pouch, etc. It may be attached to a rosary, but it must be worn also during sleep. One may have two medals; one to be used with the ordinary habit, the other attached to the night-gown with a safety-pin, which can be easily transferred from a soiled to a clean gown.

11. It is not necessary that the medal be blessed immediately after the investiture with the cloth scapular. The medal may be blessed before the investiture in the cloth scapular.
12. All the indulgences and privileges which have been granted to the faithful who wear the cloth scapular, may be gained by those who wear the scapular medal.
13. On 4 June, 1913, Pius X granted an indult by which the blessing may be given *publicly* by a priest who has the faculty of blessing scapulars. The people may bring the medals to church and hold them in their hands during the blessing, which is given by simply making the sign of the cross, with the intention of blessing them. The priest need not see the medals.
14. These medals may be blessed *in globo* and may be distributed later to individuals, even if at the time of that blessing they were not as yet invested with the scapular. (*Acta Apost. Sedis,* V, p. 303).
15. Special for soldiers: Pope Pius X, 4 January, 1908 and 30 March, 1908, granted to the soldiers in the French Army the privilege of putting on themselves a Scapular of Mt. Carmel, without going through the ceremony of investiture or inscription in the register, provided they said mentally or by word of mouth a prayer of dedication of themselves to the Blessed Virgin Mary.
16. On 13 January, 1912, an additional indult granted to all soldiers the same indulgences and privileges, if they assumed the medal instead of the cloth scapular of Mt. Carmel. On 22 March of the same year the same Pontiff granted to soldiers the privilege of assuming any scapular, especially those of the Sacred Heart, of the Passion, of the Immaculate Conception, of St. Joseph, of St. Michael, on the same conditions.
17. Hence if soldiers accept and carry a blessed scapular medal they enjoy the indulgences and privileges of the scapular society just as much as those who were regularly invested in the said scapular societies and without the investiture with the cloth scapular. Neither are they obliged to be vested in said societies after their dismissal or retirement from the army.

THE "TEMPUS CLAUSUM" AND NUPTIAL MASSES.

To the Editor, THE ECCLESIASTICAL REVIEW,

On p. 196 of the August (1924) number of the REVIEW, the statement is made that solemnities of marriage, consisting of the nuptial blessing and nuptial Mass, are forbidden during the "tempus clausum". This is quite true as a general principle. There is an exception, however, to this general rule. Canon 1108 §3 empowers local Ordinaries for a just cause to permit the nuptial blessing even during the closed seasons, "salvis legibus liturgicis . . . monitis sponsis ut a nima pompa abstineant". That excessive external solemnities and festivities (*pompa*), such as clanging of bells, balls, dances, etc., which frequently attend the celebration of marriage, should remain forbidden during the penitential seasons of Lent and Advent, can be found only natural. The clause "salvis legibus liturgicis" has evoked some uncertainty as to the exact import and application of this canon, but clearness was brought about by the replies which were given by the S. R. C. to some doubts submitted by the Bishop of Wurzburg:

"1. Si Ordinarii ex hac licentia (scil. can. 1108, 3), quae non limitata esse videtur, benedictionem nuptialem permittant in Nativitate Domini et Dominica Resurrectionis, licetne Orationi Missae de respectivo Festo addere commemorationem pro sponsis, quamquam haec Festa, sicuti alia Festa Epiphaniae, Pentecostes, Ssmae Trinitatis et Corporis Christi, ullam aliam orationem excludant?"

"2. Licetne tempore clauso Missam votivam pro sponsis celebrare?"

"S. R. C. . . . . respondendum censuit:

"Ad 1. Affirmative, sub unica conclusione.

"Ad 2. Si Ordinarius loci ex justa causa permiserit etiam praedicto tempore clauso solemnem benedictionem nuptiarum, Missa votiva pro sponsis celebrare poterit; exceptis tamen Dominicis, Festis de praecepto etiam suppressis et duplicibus I et II classis, Octavis privilegiatis I et II ordinis, Feriis privilegiatis et vigilia Nativitatis Domini. (D. 14 Junii 1918—*A. A. S.*, X, 332, 530 ad calcem.)

THE BLESSED SACRAMENT IN PRIVATE CHAPELS.

Qu. The Sisters in my parish live next door to the church. The gate leads from their house directly into the church nave, close to the sanctuary. Hitherto they have come to the church for their habitual visits to the Blessed Sacrament, but they have in the convent a little oratory, where they recite the office of the Blessed Virgin and the daily prayers prescribed by their rule.

By reason of increase in their numbers recently, and the fact that one of the old teachers is now afflicted with rheumatism which prevents her from going to the church except in the morning for Mass and Communion, and then with much pain, the superior requests the favor of having the Blessed Sacrament in the Sisters' oratory. She argues that the older nuns, though not as alert in school as their younger Sisters, are a great help to the community in giving counsel, direction, and edification, so as to make their removal undesirable. At the same time they are being deprived of the Real Presence which sustains the religious in their common work.

Can I ask the bishop for, and can he allow, the reservation of the Holy Eucharist under the circumstances? I understand the privilege is given to religious in many other places where they live close by the church.

Resp. The Ordinary may permit religious communities to reserve the Blessed Sacrament in chapels where they perform their common religious exercises, provided there be a priest near by who keeps a responsible guardianship over the Holy Eucharist. This in case of accident. Moreover, it is obligatory to have Mass said at least once a week in all chapels where the Blessed Sacrament is reserved. This is not merely in order to safeguard the renewal of the Sacred Species, which must be done ordinarily at least every two weeks, but to maintain the aforesaid care of the Tabernacle under proper custody. From this rule of the weekly Mass the Ordinary cannot dispense, although the term *regulariter semel saltem in hebdomada* does not exclude exceptional cases in which the day of celebration is deferred for some reasonable cause. "Si una aut alia vice, praesertim ex aliqua causa justa omitteretur in hebdomada Missae celebratio, non esset peccatum." (Cappello, *De Sacramentis juxta Codicem J. C.*, n. 357.)

The question is sometimes asked whether or not religious congregations in charge of several institutes under a single superior, but engaged in separate works of charity, with

oratories apart so as to constitute, as it were, distinct families, may have the Blessed Sacrament in the several chapels of their houses.

A case of this kind was brought before the Pontifical Commission interpreting the Canon Law, on behalf of the Sisters of Charity of St. Vincent de Paul who direct large institutes in places, combining works of corporal and spiritual mercy in which the various families of nuns, under a superior in each division, devote themselves to distinct occupations such as instructing, nursing, and caring for the indigent.

The Holy See through the Commission replied that they could have the Blessed Sacrament in their separate oratories, unless there is a public church or a principal chapel connected with the religious community wherein they all in common perform their ordinary exercises of piety. In that case the Blessed Sacrament can be lawfully reserved only in said church or principal chapel. We quote the text for the better understanding of the answer:

S. R. C. 8 Maii 1886. *Decret. authent.* 3662. Pontificia Commissio ad Codicis Can. authenticam interpretationem, in plenariis comitiis 2-3 Jun. 1919, interrogata circa liceitatem asservationis SS. Eucharistiae in pluribus ejusdem domus oratoriis respondit: "Si religiosa vel pia domus adnexam habeat publicam ecclesiam, eaque utatur ad ordinaria et quotidiana pietatis exercitia explenda, SS. Sacramentum in ea tantum asservari potest; secus in oratorio principali ejusdem religiosae vel piae domus; in eoque tantum nisi in eodem materiali aedificio sint distinctae ac separatae familiae, ita ut formaliter sint distinctae religiosae vel piae domus".

On this decision the *Commentarium pro Religiosis* observes (1920, *Romae*, p. 105.):

The above response assumes that if in the same house there live two or more distinct religious families, independent one from the other, each of these distinct religious families may retain the Blessed Sacrament in their respective chapels. But the mere fact that in the same community different classes of religious live in a common domicile does not entitle each class to reserve the Blessed Sacrament in its own chapel. It may happen that in large houses the novitiate or the college form not only separate groups but actually distinct families of religious under their own local superior, while in some other part of the house resides a distinct family such as the general

or provincial administration. In these latter cases there would be sufficient ground for reserving the Blessed Sacrament in a separate chapel. Mass would, however, have to be celebrated in such chapels at least once a week, as stated above. (Cf. M. Coronata, O.M.C., *De Locis et Temporibus Sacris*, n. 80, not. 4 ad calc.)

LOTIONES POST CONCUBITUM PECCAMINOSAE.

Qu. Post quantum temporis spatium licite fiunt lotiones ex parte mulieris post concubitum. Nonnulli dicunt quod lotiones immediate post concubitum sunt licitae; ego autem contendo quod non sunt licitae nisi post aliquot horas vel proximo die. Si quid a Sancta Sede decretum fuit faveas me certiorem facere.

RELIGIOSUS.

Resp. Peccaminosae subjective sunt lotiones post coitum si peragantur cum intentione generationem impediendi; objective, si reapse generationem impediunt. Necesse est etiam ut distinguatur inter lotionem vaginae et lotionem uteri. Haec majus temporis spatium requirit ut fiat licite et fieri non debet sine consilio medici. Non habetur hac in re decretum a Sancta Sede, nisi principium generale quod omnis actio prohibetur qua generatio revera impediatur. Quaestio ergo ad hoc reducitur, quodnam est tempus utile ad recipiendum semen effusum in uterum. Datur discrepantia inter auctores quoad temporis intervallum inter congressum et licitam vaginae lotionem.

Ferreres (1149-note): "omnino illicitae nisi post duodecim horas."

Sabetti-Barrett (1087-4): "Lotiones vaginales cum aqua a mulieribus munditiei causa, factae tribus quattuorve horis ab ultimo concubitu elapsis, illicitae nobis non videntur."

Genicot (549-note): "lotiones autem vaginae post duas tresve horas fieri possunt sine culpa."

Vermeersch (*De Castitate*-264): "concludendum videtur jam post horam ablui posse vaginam sine notabili damno fecundationis idque ob quamlibet causam licere."

Ex his videtur Vermeersch adhaerendum quia (l. c.) "post semihoram vel unam horam tot nemaspermata utero recepta sunt ut fecundationis spes talis facta sit qualis melior moraliter exspectari nequit".

Quoad Ferreres, qui intervallum duodecim horarum postulat, locus iste desumptus esse videtur ex Surbled (*La Morale* etc. 12) ubi sermo est de lotionibus uterinis potius quam de lot. vaginalibus. (Cf. etiam—ECCLES. REVIEW, Sept. 1922, pp. 301 sqq.).

REQUISITE AGE FOR A VALID MARRIAGE.

Qu. Would you kindly inform me what was the required age on the part of a girl for a valid marriage before Easter of 1908? Some twenty-eight years ago a girl of fourteen was married to a Protestant by a Protestant minister. After marriage the husband would not tolerate her practising the Catholic religion and she secured a divorce, but for several years since she has been living with another man and has several children to him. She still clings to the Catholic Church and has raised her children in the true faith. She has, of course, a troubled conscience. She is anxious to know if there is any chance of marrying in the Church the man with whom she now lives. Her youth may be in her favor, but I have forgotten the teaching of the Church on that point. Would you advise her to bring her case to an ecclesiastical court?

Resp. By the natural law there is no defect of age with regard to matrimony unless there is also present a lack of the use of reason and an entire ignorance of what the matrimonial state implies. As soon therefore as a person has attained the use of reason, and understands, even with some vagueness, the nature of the matrimonial contract, he can contract matrimony, although the actual exercise of the matrimonial right must be postponed because the necessary physical development is not yet present.

Since, however, it is not fitting that one should contract marriage when unable to exercise the rights of matrimony, the Church has by positive law fixed definite age limits for both sexes, making a marriage invalid if contracted before the appointed age. Before the Code this age was fourteen years for males, and twelve for females; since the Code (C. 1067-1), it is sixteen years completed for males, and fourteen completed for females. The *Ne temere* decree of 1908 made no change with regard to the impediment of age. Juridically there is a substantial difference between the impediment of age before the Code and the impediment as now constituted. Formerly

the impediment was not absolute, but based on the double presumption of lack of discretion and ability to exercise the functions of marriage; it ceased, if both were present even at an earlier age, the presumption yielding to the fact; hence the expression, "nisi malitia aetatem supplet". From the words of the canon cited the impediment is now absolute, and a marriage contracted before both parties have attained the requisite age is invalid, although both may be physically and mentally capable of contracting marriage.

The marriage in question was not invalidated by the age of the girl. It might be advisable to investigate the question of the husband's baptism, or the quality of the consent which in a girl of such tender age might be defective with regard to the knowledge or freedom requisite to a valid contract of marriage.

VENEREMUR CERNUI.

Qu. There has been some discussion as to the liturgical observances at Benediction of the Blessed Sacrament. Is the profound bow at the *Veneremur cernui* authorized? Though it is done very commonly, I find no rubrical law to sanction it.

Resp. 1. Almost every ceremonial directs a profound bow of the head at the "*Veneremur cernui*".

2. Many say the celebrant then rises and puts incense into the censer and afterward incenses the Most Blessed Sacrament, even as late as the *Genitori.*

3. Baldeschi (parte V, cap. xiv, n. 8), says: "Intonato il *Tantum Ergo* mentra si cantano lo parola *Veneremur cernui* tutti (corali e ministri dell'altar) s'inchinano mediocremento. Quindi suo tempo ripetuta l'inchino, dai sacri ministri e del turiferario (*only*) sorzono di nuovo e amministrana l'imenso ad al *Genitori Genitoque* s'incenso il Sanctissimo."

4. Favrin (*Praxis Solem. Funct. Episc.*, pp. 10 & 105) says: "Ad verba *Tantum Ergo* usque ad *Veneremur cernui* inclusive Episcopus profundam reverentiam facit. Ad *Genitori,* Episcopus surgit, incensum imponit et Ven. Sacramentum thurificat." He quotes Schobe, Martinucci, Appeltora, Baldeschi.

Hartmann in *Repertorium Rituum,* and *Wapelhorst,* N. 218, 4, agree with Favrin.

5. De Herdt (*Praxis Pontificalis,* Vol. III, C. 33, n. 26): "Omnibus autem consideratis praeferendum videtur ut incensum imponatur ad *Genitori* et SS. Sacramentum mox thurificatur."

De Herdt does not mention in any of his works the *bow* at the *Veneremur cernui.*

It is true that no notice of bowing at the *Veneremur cernui* appears in the authorative liturgical books (*Caeremoniae Episcoporum, Pontificale Romanum, Rituale Romanum,* Clementine *Instructio,* or *Memoriale Rituum*). It seems to be a *consuetudo praeter legem* legally introduced that has acquired almost the force of a law, correctly exemplifying in action the meaning of the words, *Veneremur cernui.*

Our opinion is:

(a) that the bow should *always* be made;

(b) if incense is put in the censer immediately after these words, there is no reason for making the additional inclination ordered by the ceremonial before putting the incense into the censer; even if the incensation is not then made but is deferred to a later time, say at the end of the strophe *Tantum Ergo,* or at the *Genitori;*

(c) if incense is *not* put into the censer *immediately* after the *Veneremur,* but later (say at the end of the strophe *Tantum Ergo* or at the *Genitori*), the customary inclination before putting the incense into the censer is to be made.

Ecclesiastical Library Table

RECENT RELIGIOUS BIOGRAPHY.

The Benedictine Fathers, once the undisputed leaders in prompting colonization through the introduction of arts and letters among the peoples to whom they preached the Christian religion, bid fair to forge again to the front as pioneers of Catholic civilization. Biblical scholarship in Italy and Germany, the rebirth of Christian art as we see it at Beuron, the music of Solemnes, and the dignified literary work done by the English members of the Order, with promises of fresh development in the New World, are indications of a coming revival of sacred study that bends to solidity of achievement without the glamor and noise of advertisement. France, where religion is periodically exalted or humiliated, manages to keep aflame the torch of enlightening zeal among the clergy. It thus fosters the missionary spirit that animates the martyrs. Its continual output of a literature which keeps before us the ideals of priestly leadership and of religious perfection is simply marvellous, even where its corporate practice is banished from the nation.

The Benedictines show particular activity in this direction by the series of books published under the title *Collection Pax*,[1] issued from the Abbaye de Maredsous. Of these volumes *Dom Grégoire Tarrisse, Premier Supèrieur Général de la Congrégation de St. Maur, 1575-1648, by François Rousseau,* is the latest (XV). The author sketches in graphic language the life of a priest comparatively little known, despite his marvellous achievements and once prominent position. We have no adequate biography of him apart from the account given in Dom Tassin's *Histoire littéraire de la Congrégation de St. Maur.* He looms great nevertheless, beside such heroic figures as Cardinal Richelieu. To him we owe in large measure the zeal that produced such gigantic collections of literary works as those by the gentle, genial, indefatigable Mabillon, or the careful and erudite work of Edmond Martène, or the monuments of archeological research by Montfauçon, or the labors of the hagiographer Ruinart, and of the long train of

[1] P. Léthielleux: Paris.

learned Maurists down to Luc d'Achery and our own day, including not a few of the Cluny Congregation. Unlike most of the great Benedictines, Dom Tarrisse found his way into the order only after long struggles as a secular. In his youth he had entered the army; then adopted the profession of lawyer, but finally turned to the seminary. He was forty years of age, and had already through the interest of friends secured a benefice before being ordained to the priesthood. As the parish to which he was appointed had formerly been administered by a member of the exempt Benedictine Congregation, he took the habit of the order, devoted the income of the benefice to the restoration of the church, and to the poor, and followed the monastic rule in his private life. Civil war and the spirit of relaxation had wrought sad havoc among the religious. This eventually produced a reaction which called for reform and found expression in the organization of the Benedictine Congregation of St. Maurus. Here Dom Tarrisse recognized his element and vocation. The new congregation owed to him chiefly the revision of the Benedictine Constitution and its adaptation to the needs of the time. The present biography is full of interesting sidelights such as the friendship of Dom Tarrisse for Père Joseph, Superior General of the Capuchins, whom Bulwer Lytton so sadly misinterprets in his drama of Richelieu.

A new edition of the life of *St. Gregory the Great,* published in 1892, from the pen of Abbot Snow, O.S.B., of Downside, has been edited by Dom Roger Hudleston of the same Benedictine Abbey. The early biographies of the saint go back to Paul the Deacon in the eighth century and John the Deacon in the ninth. They traced his characteristics from traditions in the Benedictine order, but chiefly the great pontiff's numerous letters of which there are more than eight hundred in the Benedictine collection. Besides Dr. Homes Dudden's *Gregory the Great* (his place in history and in thought; two volumes, 1905), we have no work in English which deals with the life of the great Apostle of the English nation. Dom Hudleston does so in a popular fashion and he improves on the earlier edition by his additions and somewhat altered form of presentation. We get a living picture of the saint, active amid the

troublesome conditions of his day in a way which makes him stand out above his brethren, the bishops in council, in the imperial court and in all his public relations with the great world, political as well as religious. But we also see him, hear him speak, feel his magnetic influence throughout as he directs the liturgical services in the Roman Church and the missionary activity abroad. The reader realizes that Gregory was a great personality, a power in Church and State, mainly because he had learnt to govern himself in religion before he exercised the art of governing others.[2]

In 1921 Father Duchaussois, of the Order of Mary Immaculate in the French Canadian province of St. Albert, wrote a volume *Aux Glaces Polaires: Indiens et Esquimaux,* for the benefit of the Mackenzie missions. Here, during the lifetime of the order nearly a hundred years ago, no other priest save those of the Oblates of Mary Immaculate had appeared. Fr. Duchaussois was the first to gather accurate records of the apostolate. An English version of this valuable history, which received a notable recognition from the French Academy of Lettres, is now issued under the title *Mid Snow and Ice: The Apostles of the North West.*[3] The author writes from personal observation, as he has passed through all the region from Lake Athabaska and the Ontario fields to the Arctic Circle. In his description of the desolate scenes which stage the heroic sacrifices demanded from the missionaries at all times he is brief and concise. Yet the completion of the records will demand another volume. The entire work, it may be hoped, will be in the hands of American readers by the time the Order celebrates the centenary of the approbation of its Constitutions by the Holy See. It will serve to direct attention to the apostolic and heroic spirit of the priests who have labored and are still giving their lives to the Christianization and colonization of the great northern region of America. The story of self-denying endurance, for the love of souls as of Christ, is not only a glorious testimony to the abiding inheritance of the Catholic Church but an incentive to lessen the self-indulgence which our modern civilization urges in not only the secular but also the religious life.

[2] Benziger Brothers: New York, Cincinnati, Chicago.

[3] P. J. Kenedy and Sons: New York.

Meanwhile the noble qualities of priestly zeal are being portrayed for us in the stories of individual lives, such as that of the California Jesuit missionary P. Ferdinand Konseak, by Monsignor Krmpotic of Leavenworth, Kansas. A Croatian by birth, young Konseak entered the Society in Trenchin, present Slovakia, in 1719. A poetic nature early turned his longings in the direction of heroism and martyrdom as the goal of perfection. His desire was answered and in 1730 he was sent to Cuba, then to Vera Cruz, Mexico, and later to California. A subsequent appointment as visitor gave him an insight into the detailed conditions of the missions. His letters and diaries, which the author has gathered from many sources, both in America and in Europe, are full of vivid descriptions and offer material for the study of missionary history as well as of possible self-denial. The Fr. Provincial of the Jesuits Francisco Zevallos makes a summary report of the apostolic life and edifying death of Fr. Konseak who had spent nearly forty years in the order and as a missionary among the Indians. Despite the somewhat crude English in which the book is written the reader will find in it much that is interesting and edifying.[4]

The biography of the Dominican Fr. Matthew Anthony O'Brien under the title *An American Apostle*,[5] by the Rev. V. F. O'Daniel, O.P., has already been commented on in these pages, as adding to our knowledge of the history of Dominican missionary activity in the United States. Fr. O'Daniel thus rounds out a trilogy of interesting volumes with the previously published works on *Bishop Edward D. Fenwick,* and the late Provincial *Fr. Charles H. McKenna, O.P.*

Two recent clerical biographies appear to have been written "to order", if we may so speak. They are Father Martindale's *Bernard Vaughan, S. J.*, and *Archbishop Seton's Memories of Many Years.* The latter is an autobiography, edited by Mr. Shane Leslie. Both subjects represent excellent priests as we find thousands of them in every land and age. The accident of having their excellences noted in our literature is due, we frankly believe, to their names and associations rather than to their personal heroism. What the serious reader will

[4] The Stratford Co., Boston.

[5] The Dominicana: Washington, D. C.

undoubtedly admire in both volumes is the Foreword and Editor's Introduction. These make the books worth reading as being illustrations of good reasons for preserving the memories of men who might otherwise lie unnoticed under this epitaph. Fr. Vaughan was "good, greatly good. He had real humility, a most generous heart—and was really the most simple of men." That explains his performances which along with his name captivated crowds who listened to him. Now that we have these feats in book form, with the admirable introduction from the genius of Fr. Martindale, they make us realize those hidden virtues of his religious life which were part of the inheritance from a beautiful mother and association with excellent people.[6] What Archbishop Seton has to say of himself is that people (especially in Italy) respected his family name, which recalled the high spiritual virtue of Mother Seton and the administrative ability of a noble Archbishop of Baltimore. His task, as he felt it, was to make these associations respected in himself. This he did with a child-like simplicity that kept him unstained amid the undisguised vanity of the ecclesiastical (ritualistic) type. One need not see in the fact any reflection on the goodness of the man; it merely appraises the literary and historical value of this priestly biography.[7]

A striking picture of a priest who, in a populous city like Paris, spends himself to gain souls for heaven, is Père Maignen's *Le Prêtre du Peuple ou la Vie d'Henri Planchat,* of the Congregation of Brothers of St. Vincent de Paul. He was born at Bourbon-Vendée in 1823. His folk had sheltered the persecuted priests in the days of the French Revolution, and young Henry was to become a martyr in that noble company of priests and religious who met the fury of a mad crowd intoxicated with the fanaticism which in 1871 sought to avenge the tyranny of demagogues who had outraged the ideal of liberty. France sacrificed of her children those who were her best friends. The work which this Vincentian priest did, especially for the young men in Paris, is eloquently told here. It is summed up in the classic epitaph which graces his tomb in the chapel of the St. Vincent Confraternity in Paris (Pierre Téqui: Paris).

[6] Longmans, Green and Co., New York and London.

[7] P. J. Kenedy and Sons: New York.

The lives which Father Martindale's *The Household of God* brings before the reader are intended to be, not so much separate biographies, as rather sketches of character in which the central figures are pictured as thinking and acting in a way which leads us to understand the lessons and interpret the language of their time and place, in order that we may the more easily apply their words and doings to our personal needs. St. Paul[8] is a saint not easy to understand. What St. Luke tells us of him shows him to be the zealous apostle and vigilant pastor of his flock. But it is a purely historical narrative of events which allow but a very partial insight into the soul or inner life of that wonderful vessel of election whom we know to have been a mystic and contemplative, while he acts the soldier, the lawyer, the diplomat or the demagogue, as the need of circumstances calls for it. The true effigy of St. Paul's inner self is to be traced in his Epistles. But these are hard to read. They are like the images in the catacombs, partly cryptic, partly a mixture of Roman, Greek and Hebrew, symbolic to suit widely different capacities of intelligence. It is here that Fr. Martindale excels by interpreting the original text of the saint's writings. He converts the idiomatic Greek into idiomatic English, which is not the same as merely giving an accurate textual translation. In doing this work of a more than verbal translation he manages to group the events of the Apostle's public life in a round of activities which gain inspiration and life purpose from the words and thoughts of the writer of the Epistles, and this in a manner which becomes contagious, that is to say which attracts the reader to admire and also to understand, and to do. More we need hardly say to express the difference between these modest sketches and the more pretentious or critical biographies of St. Paul of which we have a goodly supply.

A biography of St. John Francis Regis[9] is provoked by the social conditions at present in Germany to animate the Catholic people to a revival of charitable zeal and supernatural motives in the reorganization of public order. It should fulfill a like purpose amid the disorders of American society, in

[8] *Princes of His People.* Benziger Bros.: New York, Cincinnati, Chicago.

[9] *Der heilige Johannes Franziscus Regis* aus der Gesellschaft Jesu. Von Sigmund Nachbaur, S.J. Mit 3 Abbildungen und 2 Tafeln.—Freiburg Brisg. B. Herder Book Co.: St. Louis, Mo. and London. 1924. Pp. 184.

place of the endless and complicated attempts to reform or to prevent criminality by means of legislation, with penal sanctions. St. John Francis Regis wrought wonderful changes in Languedoc and Auvergne three centuries ago; but the means he employed are based on eternal principles and would be equally effective to-day. They were missionary preaching, organization of confraternities, especially of the Blessed Sacrament, and methods of protecting the fallen by active bevolent aid, invading their haunts and making them friends and anxious for a better life. The Sisters of Our Lady of the Cenacle and numerous bands of missionaries venerate St. John Regis as their special patron. A good life of the saint in English would be a timely help to propagate his self-sacrificing spirit among us.

The First Red Cross, by Cecilia Oldmeadow,[10] is a valuation of the activity of St. Camillus de Lelliis as a founder of organized hospital work, who adopted the device of the Red Cross, in Rome, as early as 1584. The book is calculated to direct the work of Catholic nurses into a more definitely devotional channel by giving them a patron saint probably new to most of them. The supercilious reference in the prefatory Note to the Life of the Saint published in 1917 by an American Sister of Mercy is apt to mar one's appreciation of the present story, all the more since the author herself is inaccurate, even in the title of her book, which should be de Lelliis not de Lellis, where she does not borrow from easily accessible sources. American Red Cross nurses are not all familiar with the somewhat unreasonable habit of English critics to pick flaws in American products. It spoils our appreciation of their riper scholarship and conventionality.

[10] Burns, Oates and Washbourne: London; B. Herder Book Co., St. Louis, Mo.

Criticisms and Notes

CHRISTIAN SPIRITUALITY in the Middle Ages. By the Rev. P. Pourrat, Superieur du Grand Séminaire de Lyon. Translated by S. P. Jacques. P. J. Kenedy and Sons: New York. 1924. Pp. 341.

The first volume of P. Pourrat's *La Spiritualité Chrétienne* treated the beginnings of the Church in the Middle Ages. When St. Benedict founded his order at the beginning of the sixth century, he gave it a rule which, while it inculcated retirement from the world and the practice of the ascetical virtues, became a compendium of the Christian religion in the broad sense that makes the following of Christ the perfection of spiritual life. The monks did not carry perfection to others so much as they drew others to perfection by preaching, teaching science, arts, industry, devotion. Their spirit was one of liberty within their own monastic homes, each an independent centre for the cultivation of a holy industry. But later on, in the tenth and following centuries, the Benedictine monasteries became federated and formed two great central groups, that of Cluny and that of Citeaux. Gradually new families of religious asceticism and mysticism formed, each developing a distinct spirit. Aside from the Benedictine Order we find Canons Regular of St. Augustine, Minims of St. Francis, and the Friars of St. Dominic. The spirituality of these differs, not in fundamental concept, but in the expression of spiritual science. It was with some practical and affective, touching the heart rather than the reason; with others it was more speculative, building up theories of reflection; or again it combined sentiment and reason. St. Bernard disdained theories such as were held of supreme importance by the scholastics under the guidance of St. Thomas Aquinas, with whom the intellect claimed its rights in spirituality as in other branches of ecclesiastical science. St. Francis in a way appeared to resist the movement which involved piety in speculation; but St. Bonaventure, under the influence of the school of St. Victor, transformed the affective element by seeking food for it in knowledge and thus created the Seraphic school of theology which illustrated and distinguished the Franciscan spirituality.

While the monastic spirit constituted a separate sphere of religious life and civil rule favored a secular clergy under its hierarchy, abuses and relaxation gradually marked the outward life of the Church. To aid in combating this spirit God raised up a kind of extra-hierarchical prophetic mysticism, resembling the ancient prophetic order. St. Hildegarde in the twelfth century, St. Bridget and St.

Catharine of Siena uttered this mystical prophecy and feared not to reprimand priests, bishops, and even Popes. These phases of historic development in the Church of the Middle Ages are examined by our author who stresses the devotional amid the doctrinal propaganda. Platonism and Aristotelianism are traced in the various schools under the direction of the religious orders. Mysticism in Italy, England and Germany is explained and accounted for and its effects on the national temper are studied with a keen intelligence. One of the most interesting phases of this study is that which concerns the "Brethren of the Common Life," and which suggests some illuminating comments on the problem as to the origin of the Imitation of Christ by Thomas à Kempis. Both from the historical and the devotional point of view P. Pourrat's work is a noteworthy addition to our literature.

THE REDEMPTORISTS. By George Stebbing, C.SS.R. Benziger Brothers: New York, Cincinnati, Chicago. 1924. Pp. 207.

Fr. Stebbing's comparatively brief account of the Congregation founded by St. Alphonsus nearly two hundred years ago is not meant simply to serve as an historical record of the activities of its members in different parts of the world. Its primary purpose is manifestly that of awakening vocations by interpreting the spirit of the Order to the present generation of English-speaking peoples. That spirit covers a large field of missionary activity with particular attention to the cultivation of the interior life, so as to keep the missionary work from becoming one-sided. Hence while preaching the Gospel of Christ at home and abroad, the daily life of the individual is so regulated as to make obligatory under all conditions the practice of meditation, examen of conscience, and certain fixed practices of external devotion. While mission work remains the chief purpose of the Congregation, it includes adequate exercise of pastoral care and the use of the apostolate of the press as well as the employment in general of the means proper to the perpetuation of the fruits of the missions.

The illustration of this spirit and aim of the Congregation through its history reveals the fact that St. Alphonsus planted a hardy growth. At his death the holy founder counted some 300 brethren. The following century brought no more than a hundred new members. A little later a sort of revival brought forth a wonderful increase, so that in the last seventy years the strength of the Redemptorist army has reached nearly five thousand, a sturdy tree that spreads its branches out into every known land of the globe. In referring to the present state of the Congregation Fr. Stebbing shows how the

principle of adhering to the original rule of the saintly founder may be combined with due adaptation to the needs of place and time. Therein lies the main significance of the story of the Redemptorists here retold.

THE PASSIONISTS. Sketches Historical and Personal by the Rev. Felix Ward, C.P. With a Preface by the late Cardinal Gibbons. Benziger Brothers: New York, Cincinnati, Chicago. 1923. Pp. 478.

Paolo Francesco Danei, better known as St. Paul of the Cross, was a Piedmontese, though the central activity of his lifework was at Rome, where he established the first retreat of his institute on Mount Argentaro, and where Clement XIV gave him the church of SS. John and Paul on Monte Celio. The society went through the periods of trial which are common to religious foundations; but out of the suppression it arose and quickly spread throughout Europe. Fr. Ward describes the growth and entwines in his account interesting personalities of notable ecclesiastics, converts, such as Newman, and Dalgairns in England. But the largest and most attractive part of the history is that which deals with the Passionists in America. Bishop O'Connor of Pittsburgh was the immediate instrument of bringing the order to the United States. Its first representative in the new world was Father Anthony, known before his profession as Peter Calandri, a Sardinian by birth and son of an officer of the Italian army. He was a holy man and held fast to the observance of the founder's Rule, though the life in America called for adaptation in some cases. His work was maintained and new monasteries were opened by his successors as commissary and Provincial. Prominent among these is the figure of Fr. John Dominic. Later on the order extends to California, Mexico, and the great Southern Republic. In the latter missions we meet Fathers Timothy Pacita and Clement Finigan from the United States; and subsequently Fathers Nilus and Fidelis Kent Stone were sent to establish the Argentine Irish Province in harmony with the native spirit of the country.

It was a great triumph of the order and a testimony to the admirable spirit of its founders when in 1920 the youthful Gabriel Possenti of the Seven Dolors was canonized, with the epithet of the modern Aloysius, whose motto had been "Il mio paradiso sono i dolori della cara madre mia". He was a native of Assisi and died before he had completed his twenty-fourth year, in 1862. Pius X beatified him in 1908. His beautiful figure offers a counterpart to the "Little Flower" of Lisieux who died at almost the same age and was swiftly canonized. But there is much more to glean of interest, historical as well as spiritual, notably for American priests, in Fr. Ward's volume.

THE LIFE AND WORK OF THE REV. JAMES ALOYSIUS CULLEN, S.J., by the Rev. Lambert McKenna, S.J. Longmans, Green and Co.: London, New York. 1924. Pp. 416.

Father Cullen was an Irish priest, born at New Ross in Co. Wexford, educated at Clongowes and later in the seminary at Carlow, for the diocese of Ferns. After his ordination in 1864 he was sent to Wexford as curate, where he quietly said his first Mass in the modest chapel of the Presentation Convent. At Wexford he remained two years. His work here in a short time attracted wide attention. Though in no sense an orator, neither gifted nor remarkable by appearance or personality, two things characterized all his actions, an earnest and at times intense zeal in his pastoral functions, and a well-ordered mode of life which gave to his zeal that restraint which was probably the secret of his efficiency all through life. His mottto, though he had at the time no thought of entering the Society of Jesus as he did fifteen years later, was "Ad Majorem Dei Gloriam", and by it he regulated all his energies. The eloquence of his preaching lay more in the originality and sincerity of his appeal, illustrated by what he saw and heard around him, than by elegance of diction or that oratorical power which combines voice and gesture with elevated thought. He was called to give conferences to nuns and to the students of the seminary newly established at Wexford. This latter work gave indication of the high sense of priestly responsibility which he felt, and probably was the immediate cause of his being called to take an initiative in the foundation of a House of Missions at Enniscorthy which his Bishop Dr. Thomas Furlong proposed to organize.

The Missionary Institute, planned to infuse new life into the pastoral activity of the diocese, was meant for the secular clergy. The Bishop had determined to choose as its first members a small number of the most zealous among his younger priests. They were to form a union or community, bound—not by vow, but by promise—to stay in the institute for a certain number of years. They would enjoy a common fund from their ministrations, live under the direction of a superior, one of themselves, and devote themselves to missionary work appointed to them. At the same time they were to devote a definite period each day to religious exercises, the study of theology, especially moral and ascetic theology—and to perfecting themselves in sacred eloquence and the liturgy. They quickly reaped abundant fruit from their labors to sanctify the faithful while sanctifying their own lives by rule spontaneously adopted. They cultivated a special devotion toward the Blessed Sacrament, and to the Sacred Heart, a gradually growing realization in themselves of the

presence of and union with God, and as a result a marvellous increase of devotion among the people. The singular achievements of Father Cullen during the next thirteen years are well told by his biographer, who had the help of a diary. The reader is enabled not only to measure the success of this simple priest in his outward work, but to note all the while the motives and sources of strength through prayer, self-study and readiness to sacrifice his own will and inclinations in what he accomplished for others. The actual results, almost incredible, are summed up by Fr. McKenna who became his familiar in the after days when he had entered the Society in which he spent forty years to perfect that which he had begun as a secular priest.

His Apostolate of Work, which was incessant, covered from the first, besides preaching and the direction of souls, the giving of conferences to priests and religious, for to gain the sympathy and coöperation of these leaders with his own aspirations, was but a natural desire for which his position now gave ample scope. He organized in consequence the Apostolic Union of Secular Priests, and the channels by which vocations to the religious life might be opened and multiplied. With this began the institution of sodalities to spread the devotion to the Sacred Heart and to Our Blessed Lady, under various titles suggested by local conditions and circumstances. In this way he organized Temperance Movements, Sunday Closing Movements, Apostleships of Prayer, Apostleships of Cleanliness and Home-Comfort, an Apostleship of Study, another of Catholic Literature, an Anti-Gambling League, Apostleship of Modesty in Dress, and a series of fellowships for good which he caused other priests to begin and which he fostered and animated. In the meantime he found constant opportunity for writing, issuing books, magazine articles, editing the *Messenger,* leaflets and tracts to keep alive the spirit of the different organizations founded under his inspiration. He was in all these things, as may be supposed from his success, thoroughly practical, and realized the weaknesses and needs of human nature in others as well as in himself.

Though he had found it necessary from the outset to have a rule of life, he came in time to recognize that more and better work could be done if he were united to a religious society which had the power and opportunities of indulging and making permanent the undertakings for improvement which he had at heart, and which were calling to him.

As this conviction grew upon him he gradually resolved to place himself under the direction of St. Ignatius and his Rule. In 1881 he obtained leave to do so, entered the novitiate at Arlon, studied another year at Louvain, and then went to Dublin, where he was

given the opportunity to continue on a larger scale, and with the help of capable and sympathetic associates, the missionary apostolate begun as a secular priest in the diocese of Ferns. How far-reaching his influence was during the forty years in the Society is shown by the fact that he was twice sent or rather called to Africa, to open the ways of missionary organization. "What we had been contemplating for years he accomplished in three weeks," writes one who was with him at the time.

The biography of Father Cullen is alike instructive to secular and religious priests, in that it emphasizes the characteristics of the priestly apostolate, namely trust in God, large-mindedness, the use of time, well-ordered charity toward relatives, religious brethren, friends, country, and souls. He was not without natural faults, as his biographer notes, especially a tendency to sarcasm. Yet his deliberate kindliness, his tactfulness as the result of prayer, his brightness in spite of a bent toward melancholy, his humor, prudence, and his ingenuity in getting others to work, are special themes described by Father McKenna, and make good and suggestive reading for all classes of clerics.

THE CHAPLAIN OF SAINT CATHERINE'S. By the Rev. H. J. Heuser, D.D., author of "Canon Sheehan of Doneraile", "Pastor Halloft," "An Ex-Prelate's Meditations," etc. Longmans, Green and Co.: New York and London. 1925. Pp. 304.

It seems to have come about thus. There was a great function in the cathedral, at which a visiting Archbishop pontificated. Father Martin had a part in the ceremonies. Being rather short-sighted, he accidentally put his foot on a convolution of the *cappa magna* as it moved sinuously toward the throne. There was a swish as of rending silk. Also an explosive interjection. (The deacon said it was an ejaculation.) The catastrophe would not have been half so dire had not the distinguished prelate unavoidably overheard the innocent offender describe the accident in terms that savored of levity and consequently of a certain shade of irreverence. The affair therefore was reported to the bishop who, summoning the offender, said half playfully: "I've a mind to send you to St. Catharine's." "Good," replied Father Martin. "Do you mean it?" "I certainly do." And so being sent he went.

Now St. Catherine's was a suburban convent school for girls. The religious who conducted it—a superior body of teachers—had long been begging the bishop for a chaplain of their own—one who would not only say daily Mass in the chapel but would otherwise take an interest in their educational activities, intellectual as well as

spiritual. Father Martin promised and proved to be just the sort of coöperant they desired. So the unceremonial accident terminated in an arrangement that satisfied all parties concerned, especially the chaplain, who welcomed the opportunity given him for certain intellectual pursuits.

Father Martin had his own *ménage* near the convent gate. Here he entertained his frequent guests. For in bidding adieu to the cathedral parish—where, by the way, he had been for several years a most efficient assistant—he by no means meant to cut aloof from his former associates. On the contrary his cottage at St. Catherine's became the centre to which were drawn the many friends who respected his priestly life and ideals and who admired his intellectual culture and genial manner; and a large part of the present story is made up of the *conversationes* carried on between Father Martin and his clerical brethren, together with an occasional layman of distinction. For the chaplain not only himself possessed rich stores of varied learning gathered from a wide range of reading and enriched by the experiences accumulated from extensive travel at home and abroad, but he enjoyed in a singular degree the lost art of conversation—the gift of eliciting from cultivated minds their best and most mature judgments. Accordingly in the congenial meetings at the chaplain's quarters one hears discussions on the most varied topics —matters pertaining to almost every phase of the priest's life and ideals—theological, Biblical, scientific, artistic, pastoral, financial, hygienic, educational, what-not. It is largely the wide range of priestly interests touched upon that makes the book so stimulating and wholly delightful.

Although Father Martin with his delicate sense of the priestly proprieties never entered the convent or school except on some official or quasi-official business, nevertheless he frequently meets the teachers and the children on the grounds, especially in the nuns' garden or the library. And these casual meetings give occasion for observations that lift the mind of the hearers from the things of earth to higher truths and ideals. These elevated and inspiring thoughts are always conveyed in the happiest manner. Rich in knowledge, they fill the imagination with forms of beauty and quicken in the soul aspirations toward what is pure and noble. Typical instances are the chaplain's observations on the habits of the doves and pigeons, on the symbolism of flowers, particularly the gladiole, the honeysuckle, hyacinth, tulip, etc. Even the stinging nettle furnishes an eloquent apology for a sort of charitable sarcasm.

Some of the most delightful and informing chapters are those that discuss the social and the spiritual values of tobacco. The conversation also furnishes occasion for discussing the pros and cons for

permission to smoke in the seminary. There was just one occasion when Father Martin deliberately intruded upon the nuns' precincts. He actually went smoking furiously along the convent corridors—smoking like a steam engine right into the Reverend Mother's office, much to the astonishment and horror of the august occupant. However, when Patrick the hosteler had dropped his dudeen into the kettle of fish which was afterward served to sisters and pupils, something had to be done to save the reputation of the school, particularly in the eyes of the young ladies who had partaken of the salmon *à la Nicotine*. It was only the chaplain's bold invasion of the convent and his saturating of the sacred enclosure with tobacco smoke that saved the day.

It is not unlikely that some readers will deem Father Martin's talks on floral symbolism a bit fanciful. They will think he could find anything he pleased because his nimble fantasy put it there, like the moralist who discovered the four cardinal virtues emblemed by the wheelbarrow because it rests on four supports, and argued that those, like these, need to be lifted up in order to get anywhere. On the other hand, such matter-of-fact sort of people who have no use for poetry only reveal their limitations when they fail to see that nature is meant first and last to reveal its Creator. While the heavens proclaim the glory of God, the flowers of the field reflect His beauty, love and provident care of His children. When the eye is clean every creature is seen to be a looking-glass of holy doctrine. For the rest, Father Martin is himself quite aware of the danger of excessive fancifulness in the reading of symbols into nature, as some of the analogies wherein he playfully likens certain floral arrangements to certain positions and dispositions of the religious life plainly show.

The Chaplain of St. Catherine's is a delightful sequel to *An Ex-Prelate's Meditations*. The latter sums up the mature experiences and reflections of a keen observer—of men and things—one who views the clergy in their character, duties and manifold relations to their social environments. The priestly *ideal* is held steadily in sight. The priest, the *vir Dei*, the *alter Christus*, unobtrusively but effectively dominates the thought, while the man, the human being, his limitations, his weaknesses are not forgotten. So, too, in the present story, the Chaplain is the central figure. He embodies in himself certain intellectual, social and spiritual qualities which portray so many aspects of the priestly ideal, while other traits reflected by the other characters in the book bring out other facts, other sides, of the same priestly exemplar. In neither book is the reader offended by any posings of the preacher belaboring a moral for the benefit of his weaker brethren. If the story mentions certain defects, cer-

tain shortcomings in the Church's human machinery and personnel, it is invariably done in the kindest and most considerate tone so that none can reasonably take umbrage should he think he recognizes the *tu es ille vir* in any of the observations or reflections put into the mouth of the Chaplain or his companions.

OUR TRYST WITH HIM. By the Very Reverend Msgr. J. L. J. Kirlin, Diocesan Director of the Priests' Eucharistic League in Philadelphia, author of "One Hour With Him," etc. New York. The Macmillan Co. 1925. Pp. 192.

Many who read Monsignor Kirlin's former book were helped to realize more intimately than before what devotional treasures they possessed in the rosary; what flowers and fruits abounded in the Mother's garden, than which fruit they could find none more fitting to offer her Son when they come to spend their wonted Hour with Him. A similar service is afforded by the present volume. Here it is the daily prayers of the average Christian that are shown to yield precious tributes. The essential components of the rosary, the *Our Father* and the *Hail Mary,* pour forth from their very substance, apart from their inclusion within the vital bonds of the rosarian mysteries, values and beauties that may be turned into tributes of reverence and affection by loving hearts, the while they hold tryst with Him before the Tabernacle.

These treasures the author exhibits through associational links with kindred thoughts and imagery culled from manifold fields of experience, history, and general literary culture. These illustrative elements are almost Faberian in their luxuriance, their distinctive feature lying plainly in the note of modernity which they often reflect. The book contains likewise reflections on each of the Seven Last Words—thoughts particularly pertinent to Holy Week, but because of their Eucharistic reference available for all days and seasons. Like its predecessor, the present collection of Eucharistic gems is not meant so much to be employed during the trysting hour as to be utilized prior to the sacramental visit. Its perusal will fill the mind with thoughts and aspirations that help to quicken and sustain the guests during their communings with the Host.

LA PHILOSOPHIE MODERNE DEPUIS BACON JUSQU'A LEIBNIZ. Etudes Historiques. Par Gaston Sortais, S.J., Ancien Professeur de Philosophie. Tome Deuxième. Paris. P. Lethielleux, Editeur. Pp. x–584.

Father Sortais' *Histoire de la Philosophie Ancienne* appeared in 1912. A compact octavo of 600 pages, it carried the history of

philosophy from the early beginnings in Greece up to the Renaissance, inclusive. That work seems to have been meant to lay the foundations for a more extensive treatment of modern philosophy. Of the latter, the first part was issued some five years ago and was at the time reviewed in these pages. In that volume the history of the first stage of the empirical movement inaugurated by Bacon in England was narrated. The volume at hand takes up the second phase of the same movement, first as it passed over into France where it was championed by Pierre Gassendi (1592-1655), and secondly as it was further developed in England by Thomas Hobbes (1588-1679). The volume above is devoted almost exclusively to these two leading empiricists; some brief account alone being allowed for their less influential followers.

At first sight it may seem strange that a Catholic priest should be found to have championed the philosophy of Epicureanism. And this the more when one takes into consideration that that priest was an unusually learned man—one of the most highly gifted minds and most learned scholars of his times. On the other hand it should be remembered that Gassendi's advocacy was not given to the ethical conclusions which logically flow from the Epicurean world-view. Moreover it was rather the analytical methods and the theoretical principles of Empiricism that Gassendi strove to promote. Living at a time and under conditions in which a decadent phase of Scholasticism had brought the Aristotelian philosophy into disrepute, in his endeavor to counteract the *a priori* and excessively abstract tendencies of that philosophy, he naturally, albeit illogically, passed to the other extreme. He found in the empirical method and *a posteriori* foundations of the atomistic philosophy what he considered a safe mode of procedure and a firm ground for the revival of a new philosophy, into which he thought to breathe spiritual truths and ideals. Moreover, his reaction was just as much and perhaps more against the excessive spiritualism of the Cartesians than it was away from the exaggerated apriorism and logomachies of the decadent peripateticism.

Students of philosophy will find in the present volume a relatively full exposition of Gassendi's Logic, Physics, and Ethics; also a most interesting account of his life and a keen analysis of his mind and character, in the light of which account and analysis the seeming contradiction between his vocation and his philosophy disappears. The author of the present history, while recognizing that Gassendi exerted some influence upon Hobbes, Locke, Condillac and the other Sensists of the eighteenth century, refuses to agree with Damiron in entitling him "un des pères de la philosophie moderne". Gassendi's amiable personality attracted a number of disciples, but on the

whole he exerted no marked and permanent influence on the history of philosophy.

Space equally generous as that which is devoted to Gassendi is assigned to Hobbes in the volume at hand. The biographical details are no less interesting and instructive, throwing light as they do upon the sources and peculiar form of reflective thinking with which the discoverer (or shall we say inventor?) of the immortal *Leviathan* has forever associated his name. The French empiricist was gentle and genial and therefore unable to see the non-moral or unmoral implications of his sensistic principles. The English empiricist was grim and gruff and ready fiercely to draw the bellicose conclusions of his materialistic atomism. The influence of the Hobbesian philosophy has been permanent. On the theoretical side it is dominant in the materialistic evolutionism of the present day, and on the practical side it is one of the progenitors of modern radicalism. The student of sociology as well as of general philosophy should be familiar therefore with the substance and tendency of Hobbesianism. To reach this goal he could hardly take a better guide-book than the one before us, or one that gives a more graphic picture of the philosopher, a fuller and clearer exposition of his philosophy, or a more judicious and dispassionate estimate thereof.

The literary and scholastic merits of the work, which are of a high order, are enhanced by its mechanical structure. The annotations and bibliographical apparatus are copious and the analytical table of contents unusually thorough. The plan of the entire work calls for a third volume which will deal with certain aftermaths of the empiricist movement, particularly with Deism in England and with the revolution in the world of thought occasioned directly by Cartesianism. It is to be hoped that the author is seeing his way to placing the crown upon his valuable and highly meritorious undertaking.

AMERICANISM AND CATHOLICISM. By Frederick Joseph Kinsman. Longmans, Green and Co.: New York and London. 1924. Pp. 250.

As a convert from the American Episcopal Church, a bishop of recognized intellectual and administrative ability in that communion, Dr. Kinsman is exceptionally qualified to interpret the temper and spirit which makes for mutual understanding of the American public and the Catholic Church. Apart from his position, which permits a general survey of the subject which he discusses, the author has kept himself free from prejudice by a complete retirement from official or ecclesiastical obligations that might tend to solicit his personal allegiance in such a way as to influence his judgment of

men and things. The reader feels assured from the outset that he receives a fair estimate of the relations and relative duties of Americans and American Catholics by a mutual understanding which would go to strengthen our commonwealth by sustaining public peace, and at the same time beget respect for the principles and doctrines of the Catholic Church.

Dr. Kinsman defines his terms in an admirable way, and thereby leaves no doubt as to the soundness of his deductions, since these depend wholly on the accuracy of statements and the application of recognized principles to ascertained or easily ascertainable facts.

Americanism is the patriotism of the people of the United States, their faith in the soundness of their national aspirations and the management of their national institutions. Catholicism is historic Christianity, the extension of the work of Jesus Christ through the instrumentality of a society, universal in its membership and the application of its doctrine and discipline in the moral order.

Do these two qualties, that is the thorough loyalty to the American concept of liberty in obedience to just law, and a religious allegiance which is all-embracing under the divine economy, antagonize or diverge from each other, as is sometimes asserted by those who construe the American citizen and the Roman Catholic to be what neither of them is in reality? Dr. Kinsman answers the question fairly and directly when he asserts that a true American cannot possibly find aught in the Catholic loyalty or doctrine to which he may reasonably take exception. If he examines without prejudice, he will become convinced that a true interpretation of Catholic religious tenets makes for the highest type of Americanism. Where Catholics in America prove poor citizens, it is some cause other than their religion which makes them so.

Since we have in the matter to deal with facts, one of which is a patent existence of prejudice against the Catholic religion on the part of a very large proportion of otherwise fair-minded Americans, our author sets about inquiring into the causes of this problem in our national life. His lucid exposition of the Catholic adherence to the Sovereign Pontiff in matters of spiritual life, and of the Catholic attitude in regard to our schools, will justify itself to any open inquirer. The analysis of the temper of mind, the habits and ignorance of American law and institutions on the part of the foreign immigrant who professes the Catholic faith, is equally illuminating. Altogether, the irenic purpose and the logical reasoning, the fine language which avoids everything that is irrelevant or purely sentimental, make the eight chapters of the volume an orderly summary of national and religious principles which will serve alike the teacher and the student, and furnish admirable matter, much in

the style of Cardinal Newman's writing, for the pulpit and lecture platform in which the priest sets forth the obligations of religion and patriotism.

SOME OF THE PASTOR'S PROBLEMS. By the Rev. M. V. Kelly, C.S.B. St. Michael's College: Toronto, Canada. Pp. 224.

Father Kelly's practical reflections in the important field of pastoral theology have frequently appeared in these pages and we need not stress their value to the clergy, especially in America. It is a distinct value, however, to have them presented in the collected form of a volume to which priests may refer for guidance. The cleric in sacred orders and the young priest who sets out to do missionary work in the parish will here find new indications and directions by which his zeal may be made fruitful. The approved ways of Catechism teaching, of carrying on the Sunday afternoon devotions in our churches, the methods of organizing parish societies, instructing converts, bringing back to the fold the straying sheep, especially in the rural districts, these are subjects worth while pondering over and getting definite convictions about, so as to be able to bring our pastoral activity under orderly control. There are some very useful thoughts also suggested by Fr. Kelly on the subject of seminary training and on systematically securing vocations to the sacred ministry. The volume fills a helpful space in the library of the cleric in or out of the seminary.

CATHOLIC MEDICAL MISSIONS. Edited and Compiled by Floyd Keeler. With a Preface by the Rev. R. H. Tierney, S.J. New York: The Macmillan Company. 1925. Pp. 222. Copiously illustrated.

In the Preface of this interesting and instructive book Father Tierney, S.J., describes the growth of the Catholic Medical Mission Society from its beginnings. Through a New York physician, Dr. Paluel J. Flagg, who understands the value of medical aid in conjunction with spiritual forces as a civilizing and Christianizing element in missionary work, an opportunity was afforded the young missionaries to learn "first aid" methods. He himself went abroad to become familiar with the conditions under which that aid could be made most effective. This thoughtful and self-sacrificing zeal was seconded by prominent leaders, such as the founder of the Foreign Missions Society, Fr. James A. Walsh, Fr. Paul Francis of the Graymoor community, and by the organizers of the Catholic Hospital Association. Members of the medical profession like Dr. Rouchel, Dr. Lamont, in different ways fostered the endeavors of the organ-

ized bodies, as did Mr. Floyd Keeler, the scholarly editor of the above work, and a convert leader in the Catholic Students' Mission Crusade. The attractive history of the movement here presented is intended to elicit further interest in the cause. Others promoting the cause are Joseph McGlinchey, Fathers Hagspiel, S.V.D., Mathis Thill, C.S.C. and Neuschwanger, R. MM., besides the chairman, Dr. Flagg. All these members of the committee have had practical experience in the double field of medical and mission work, with the active coöperation of Father Moulinier and his corps of hospital associates in the United States and Canada.

A glimpse of the immense good to be accomplished by the above alliance of physicians and missioners may be gleaned from the records of death among priests and religious, mostly young, in the foreign missions, due almost wholly to lack of medical help. Nearly all our priests, brothers and sisters who go out to the missions have some knowledge of medicine and pharmacy. But there are conditions when such provision is quite inadequate. It is not only lack of numbers which makes the missionary also a solitary at times; but often the habits of the natives prevent approach. There are religious laws as well as civil which make it practically impossible for a Christian to save from death a Hindu woman or a member of a caste whose touch is supposed to pollute. There is indeed a divine providence in these restrictions which will not allow familiarity between man and woman unless they are relatives. It safeguards other virtues which sustain the pagan's hope for salvation, even if he bear not the label of the Christian faith. But it also works sad havoc, to see a man or woman die while you have the remedy that would prolong life in your hand, just because the caste forbids it, and food or medicine becomes defiled in the sight of the native by your very touch.

We heartily recommend this volume to priests and religious, for it explains clearly and succinctly a great need which it is in our power to relieve, and to relieve in a way that will bring grace to the helper and enlarge God's rule on earth. Our author sets forth the work that is being done in Eastern Asia, the peculiar nature of, and preparation for that work required in India, in Africa, and elsewhere. The beginning of it is in every case at home. We also need to know what our brethren in the non-Catholic missions are doing, in order not to antagonize noble effort, yet to prevent false application of philanthropic principles. Mr. Floyd Keeler suggests a plan of action which is feasible, and surely beneficent in the highest sense. But it needs our coöperation. Let us give it, for the love of souls, and for our own soul's sake.

Literary Chat.

We have repeatedly directed attention to the official *Record of Diocesan Transactions* published for the Diocese of Harrisburg. In periodical pamphlets of some twenty-odd pages it gives definite information and directions to the pastoral clergy, at successive periods of the ecclesiastical year, which are calculated to produce an orderly observance of the laws and the devotional exercises of the Church. The *Register* (vol. III, no. 6.) for 16 February contains the Regulations for Lent together with a Pastoral of the Bishop giving special significance to the Lenten service of penance and correction.

Bishop McDevitt dwells upon the spirit of lawlessness which characterizes present-day public and social life. He cites the testimony of a judge in the oldest U. S. Court of General Sessions to show the abnormal increase of most brutal crimes in our midst. The Bishop's Pastoral is not merely a general exhortation to avoid sin and to obviate crime. He points out the definite functions of religion in safeguarding the home and directing the education of children upon religious principles and in parish schools. Other features of the *Register* are the publication of an Indult of Requiem Masses twice a week for the Harrisburg Diocese, a summary of Roman documents for the year past, comments on the Press Month and a Question Box.

A lively activity is being developed in the Diocese of Oklahoma since Bishop Francis C. Kelley's installation. The first Pastoral Letter *On Missions* gives the keynote to what is the chief force adopted by the new Ordinary. First of all, the clergy are instructed that the message of Christian Doctrine is to be carried into all parts of the extensive diocese, so as to reach every soul in that widely scattered flock. To this end a campaign of simultaneous and continuous mission work is inaugurated, which combines prayer of the faithful, and preaching by designated missionaries. To render this campaign the more effective the Bishop appoints a Vicar for Missions and a Director of Christian Instruction under his immediate supervision. We expect to return to this subject when Bishop Kelley has to report definite results. Meanwhile we recommend the careful reading of the Pastoral, which contains much of pertinent counsel in the field of pastoral theology—most of all since it emphasizes the need of prayer and instruction, the subordinating of the money quests to voluntary charity, systematized and provoked by example and preaching; finally, the elimination of raillery and suspicion and the substitution of kindness in dealing with those outside the Church. Amid all this work the press is assigned a definite task in the diocese.

The *Australasian Catholic Directory* for 1925 contains the official Clergy lists and the customary liturgical calendar directions for the observance of feasts and devotions in the Church, with the special privileges for the different dioceses, regulations of fast and abstinence, marriage laws, forms of last wills. Valuable are the historical notes for the different dioceses, which mark the development and progress of the Church in Australia. They give a survey of activities over the entire territory with the forces at work from the beginning.

The dire want produced by the war has hardly lessened the output of Catholic literature in Germany. In some respects the product of religious propaganda, especially such as appeals to the pastoral and missionary clergy, has taken on a more direct and practical character than the academic mind of German writers as a rule offers to the clerical student. The Jesuits above all other bodies are presenting a solid phalanx of apologetic writers, and the old guards on such watch-towers as *Die Stimmen der Zeit* are sounding their warnings and directions to priests and people with an insistence more zealous than ever. Instances of the kind of appeal through short expositions of the

art by which the priest interprets the cultural influence for good in the Church are *Zepter und Schluessel in der Hand des Priesters*, by F. X. Esser, S.J., and *Eucharistia*, by Joseph Kramp, S.J. The former symbolizes the sacrifice of the Mass, the scepter being the chalice of gold raised with its Precious Blood to rule the world in peace. With the golden scepter goes the key of the Sacrament of Penance, and the priestly use of absolution and preaching to open the gates of heaven. *Eucharistia*, in which Fr. Kramp explains the nature and devotion to the Blessed Sacrament of the Altar, invites us to an ordering of daily life in the pathway of eucharistic prayer, pointing out and analyzing the fair culture we meet on the way. (B. Herder: Freiburg and St. Louis, Mo.)

The *Catholic Educational Association* has published in separate pamphlet form the Proceedings, Papers and Discussions of the *Seminary Department*, the sessions of which had been under the drection of Very Rev. Dr. Thomas Plassmann, of the Franciscan Monastery, St. Bonaventure, N. Y., one of our leading schools for the education of the Clergy. Twenty-five institutions took part in the Conferences, including both theological and preparatory seminaries. The subject of seminary education is on our program of the current year, for the discussion of which we mean to return to the work of the Educational Association in this department.

Belgium has always been an intellectual arena in which the problems of Catholic philosophy and theology are freely discussed by some of the brightest minds in Catholic Europe. The war riveted attention on the national independence, and incidentally on the cultural importance of its chief academic school, Louvain. All the world became interested in the restoration of its ancient library, and Americans, under such leaders as Dr. Butler of Columbia University, showed their appreciation of the literary and scientific attainments of Belgian representatives, though these were understood to be distinctly Catholic.

This breath from the outside helped to kindle the native fervor within, and has produced such admirable fruits as the *Museum Lessianum* directed by the Jesuit Fathers. The results of their activity within a short time have appeared in a number of valuable publications covering the field of Ascetic and Mystic Theology, the higher philosophy which is the immediate handmaid of theology, and the domain of missionary activity at home and abroad.

The *Lessianum* has among other biographcal issues of special significance at the present published an *Autobiographie de S. Ignace de Loyola* by P. Eugène Thibaut, S.J. The same author has made a new translation of the *Lettres* of St. Francis Xavier, the *Procés et Méthodes* of whose apostolate are commented on by P. Alexandre Brou, of the same Society. Further we have a most interesting record of the activities of *Robert de Nobili*, the famous missionary of Madura in India, under the title of *Un Jésuite Brahme*.

Among the three chief periodicals published under the ægis of the Society are the well-known *Nouvelle Revue théologique*, and the *Revue des Communautés religieuses*. A third periodical, which combines both elements in a less restricted way, is the *Periodica de Re Canonica et Morali, Religiosis et Missionariis utilia*. These latter are due mainly to the indefatigable zeal and learning of Père A. Vermeersch.

The John P. Daleiden Company of Chicago publish a wall chart which shows at a glance the divisions of the ecclesiastical year. A circle marks in colored sections the three great cycles of the liturgical seasons—Christmas, Easter, Pentecost. Thus the Advent and Lenten sections appear in purple to indicate the penitential and preparatory character of the times that serve as introduction to the great feasts of the Nativity and Resurrection of our Lord. The time period is indicated in weeks or days. The intervening festivals are marked, according to their solemnity, in white or in gold or in red (Pentecost). The

scheme is a distinct help to children in Sunday school or Catechism class, and enables the teacher to illustrate at a single glance the disposition of the *Liturgical Year*.

The English firm of Kegan Paul is bringing out a new volume of *The Apostles' Creed*, by Bishop MacDonald. It purports to be a vindication of the Apostolic authorship of the Creed on the lines of Scripture and Tradition, together with an account of its development and a critical analysis of its contents. The volume comprises sixteen chapters, covering 350 pages.

René Bazin comments on the present state of religion in France in a book bearing in its English translation the title *The Rising Corn*. He confirms what Bishop MacDonald wrote in the March issue of the REVIEW attributing the decadence of faith in France and the Latin countries generally, very largely to the system of ecclesiastical benefices. René Bazin sets in bold relief the difficulty experienced by the French clergy of to-day in securing a decent sustenance.

The Paulist Fathers as a body have inaugurated a way, followed in isolated instances before, of making the Sunday services practically attractive as well as instructive. They have laid stress on direct appeal to hearing at the early Masses by well thought out short sermons: just as they have made the more solemn function of the late Mass devotionally attractive by the care with which they have cultivated th liturgical chant.

The *Five-Minute Sermons* just issued by the B. Herder Book Co. (St. Louis and London) and originally preached by Fr. J. Elliot Ross to the people and to the students in St. Austin, Texas, are an excellent addition to the previous output in homiletic literature by the members of the Paulist Congregation. They cover the main ground of positive and apologetic teaching in the Christian faith, the Church, how to spread its benefits, Christ, the model, Our Lady and the Saints, the Sacraments, and the virtues and vices of social life. While topical in the disposition of matter, the arrangement for regular following of the liturgy is suggested in their use.

Father Wyman has a way of coördinating the truths of philosophy, the teachings of revelation, and the conclusions of theology with the facts of history in such proportions and with such a method and manner as to draw the unbiased mind to recognize the reasonableness of Catholicism. This is manifest in his brief tractate entitled *Certainty in Religion*, which has just been reissued as a pamphlet by the Paulist Press, N. Y. (pp. 119). Starting from the reasonableness of the created origin of man and advancing to the reasonableness of a primal revelation containing truths evidently credible as well as intrinsically evident, the thought is carried consecutively across the Biblical records and the history of the Church —the note of consonance with reason being kept everywhere in prominence. Not of course that *absolutely* supernatural truth is declared to be within the power of natural reason either to discover or to demonstrate, but that reason, especially when enlightened by faith, finds itself adapted to and receptive of God's revelation. The clergy will find the pamphlet one to spread widely amongst thoughtful readers, Catholic as well as non-Catholic.

Clerics interested in Church music will wish to avail themselves of the opportunities afforded by the special courses opening at the *Pius X School of Liturgical Music*, College of the Sacred Heart, New York. In place of Dom Mocquereau, who conducted the courses in previous years on the Solesmes principle, aided by Mrs. Justine B. Ward, Mr. Nicola Montani and Mother G. Stevens of the Religious of the Sacred Heart, *Dom Paul Ferretti*, who succeeds P. di Santi as President of the Pontifical Institute of Sacred Music at Rome, will come to America. The School opens on 29th of June for a period of six weeks. The great Benedictine is said to be an excellent and practical teacher. Details of the course

may be had by applying to Madame Stevens, R.S.H., College of the Sacred Heart, 133rd Street and Convent Avenue, New York City.

Students of theology will welcome the new volume which has been added by Father Otten, S.J., to his *Institutiones Dogmaticae in usum Scholarum*. It contains the Tracts *De Deo Creante et Elevante* and *De Novissimis*. The several components of this excellent course are coming out, not according to logical sequence but as the author's academic program permits. The latest volume for this reason follows in the wake of the treatises on the Sacraments which have previously been noticed in the REVIEW. For the rest, we have only to repeat here the commendation which we had occasion to accord to the antecedent volumes. Solidity, thoroughness, orderliness, timeliness are the salient characteristics of the author's doctrinal exposition, even as perfect translucency marks the style and mode of expression. Happily all these merits are set to advantage in the material make-up of the volume which commends itself to eye and hand as a model text book. (The Loyola Press, Chicago, Ill.; pp. 479.)

An unusually thoughtful and scholarly treatment of *The Problem of Immortality* is contained in a volume bearing the title here italicized. The author, Dr. Radoslav Tsauoff, Professor in the Rice Institute, Texas, has evidently studied the subject from many points of view. He lays under contribution the history of religions and the speculations of the greater philosophers, ancient and modern. Even the medieval thinkers, notably St. Thomas Aquinas and Dante, figure in his pages, though modern Catholic philosophers are conspicuous by their absence. On the other hand, the more than ordinary acquaintance with Catholic philosophy which the book reveals, would lead one to surmise that not improbably the author may even himself have had at one time a leaning toward that philosophy. If, however, that surmise be justified it can no longer be entertained, since he has quite rejected the "substance-idea" whereon Catholic philosophy hases its thesis of the soul's immortality. "The collapse of substantialist notions in modern thought, as a result of British Empiricism and Kantian critique", he finds to be "reflected in the increasing abandonment by the modern theologian of the idea of a soul-substance" (p. 224). This is certainly only too true. And one cannot but recognize that Professor Tsauoff, by rejecting the idea of the soul as an abiding or substance-entity, has destroyed the foundation of any consistent conception of the soul's immortality, just as he has cut away the ground of any coherent idea of Redemption. If the soul be not a *substance*, for what kind of an enduring immortal being did Christ die? But what strikes one as touchingly naive is the Professor's citation of the Rev. Mr. Newman Smyth as an authority for setting aside "the common idea of the soul as a substance of some kind" (p. 225). "The assurance of immortality must be a matter of intimate experience" (p. 226). The appeal to the experience, it is to be feared, will persuade those alone who maintain that "the experience" is only adequately "intimate" when based upon the spiritistic manifestations of the mediums.

A lecture on Immortality is given annually at Harvard on the Ingersoll Foundation. The lecture for 1924 was delivered by Mr. Philip Cabot and is now to be had in a neat little volume of fifty pages issued by the University Press. Mr. Cabot claims to draw his argument from his own personal experience—hence the title of the booklet, *The Sense of Immortality*. Saturated with a deep spiritual sentiment which could only come from intimate experience, the line of argument, if argument it may be called, will doubtless appeal to those who have had similar experience or who are moved and persuaded by the reasons of the heart whereof the head knows nothing. Anyhow it is good to have the emotional grounds of the conviction presented with the intensity of feeling, the geniality and grace of style which are the salient notes of Mr. Cabot's lecture.

There are, of course, many methods of teaching chemistry—analytic, synthetic, and the rest. A happy combination of several methods selected from the many is embodied in a recent manual entitled *Chemistry for Boys and Girls,* which has been compiled conjointly by two practical instructors in the Cleveland High Schools, Carlotta C. Greer and J. Cora Bennett. While dominantly analytical, the analyses throughout terminate in lucid synthesis, both processes being copiously illustrated and exemplified. The common things of every-day experience furnish the abundant illustrative material and lend a vivid interest to the study. An octavo volume of some 800 pages—with all the didactic devices, questionaries, tables, and so on—it will be found particularly valuable for teachers and self-instruction, not only by boys and girls but by their seniors who are in quest of an introduction to the most practical of modern sciences. The volume is neatly made by Allyn and Bacon (Boston and New York).

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